

GOD'S SOVERAIGNTY DISPLAYED.

From *Job 9.12.*

Behold he taketh away, who can hinder him? &c.

OR,

A discourse shewing, that God doth, and may take away from his creatures what hee pleaseth, as to the matter what, the place where, the time when, the means and manner how; and the reasons thereof: With an Application of the whole, to the distressed Citizens of *London*, whose houses and goods were lately consumed by the FIRE: An excitation of them to look to the procuring causes of this fiery tryal; the ends that God aims at in it, with directions how to behave themselves under their losses.

By *William Gearing* Minister of the
Word.

LONDON, Printed by R.I. for *Thomas Parkhurst* at the
Golden Bible on *London Bridge*. 1667.

GODS

GOVERNMENT

DISPLAYED

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TO THE
Right W^{or}shipfull

Sr. *John Pelham* of *Laughton*,
Sr. *John Fagge* of *Wiston*,
in the County of *Sussex*, Ba-
r^onetts:

Herbert *Morley* of *Glyne*,
in the same County: to
John Gell of *Hopton*, in the
County of *Darby*, and to *Ger-
vaise Pigot* of *Thrumpton* in
the County of *Nottingham*,
Esquires.

From that dreadful fire
that consumed a great
part of the City of London,
about the beginning of Sep-
tember last, I may take occa-

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sion

997221

The Epistle

sion to shew, that the greatest chances, alterations, and most notable changes have commonly hapned in the month of September; Bodinus hath collected many remarkable instances to this purpose. Great earth-quakes wherewith oftentimes great Cities and whole Countries have been destroyed, have happened in the month of September: Such was that Earth-quake at Constanti-nople, wherein thirteen thousand men were lost in the year 1509 in the month of September. In the same month of September, wherein the battel was fought at Actium,

Bodin. de
Repub.
lib. 4

Dedicatory.

Actium, ten thousand men
perished in the Land of Pa-
leſtine, with an Earthquake.
The Victory of Augustus alſo,
againſt Antonius in the bat-
tel of Actium, was by him ob-
tained on the ſecond of Sep-
tember, by which victory the
Empire both of the Eaſt and
Weſt, fell into the power of
Augustus, himſelf alone. The
third day of the ſame month
the Macedonian Empire
which had ſo long flouriſhed,
was by Paulus Æmilius
changed from a great King-
dom into divers popular E-
ſtates: the King Perſius be-
ing by him overcome and ta-
ken priſoner: Sultan Soliman

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on the like day took Buda
the chief City of Hungaria,
with the greatest part of that
Kingdome. The same day
and month Rhoderick King
of Spain, was by the Moors
overcome, and driven out of
his Kingdom, which wrought
a strange alteration in the
state of that Monarchy. On
the same day of the month
revolving, Lewis the twelfth
the French King took the
City of Milan, with Lewis
Sphortia Duke thereof,
whom he deprived of his E-
state. On the like day the
Emperour Charles the fifth
passed over into Affrica, and
invaded the Kingdome of
Algiers.

Dedicatory.

Algiers. *On the same third day of September, in the year 1658. dyed O. Cromwel: on that very day of the month, wherein hee had gotten two notable Victories, the one at Dunbar in Scotland, 1650. the other at Worcester, Anno 1651. On the fourth day of September dyed Sultan Solyman before Sigeth, which being one of the strongest holds of Christendome, was by the Turks taken the seventh day after, the City of Jerusalem was taken about this time of the month of September by the Romans, as Xiphilinus declareth. On the ninth day of*

A 4

Sep-

The Epistle

September, Alexander the Great at Arbela overthrew Darius King of Persia, with his Army of four hundred thousand men, and so joyned the Kingdome of Persia unto his own. On the same day in the year 1544. James King of Scots, was by the Englishmen slain, and his Army overthrown. On the tenth of September, John Duke of Burgundy was slain by the commandment of Charles the seventh, whence arose great Wars throughout all France. On the like day and month was Peter Louys the Tyrant of Placenza slain by the Conspiratours. On the eleventh

Dedicatory.

venth of September the Paleology the Greek Emperors rooke the Imperial City of Constantinople, and drave out thence the Earls of Flanders, who had there possessed the Empire 560 years. On the fourteenth day of September, the Switzers were with a great slaughter overthrown by the French in the Expedition of Merignan; which self-same day also the Turk's great Army besieged Vienna the Metropolitcal City of Austria. On the seventeenth day, the French Army was overthrown at Poictiers, and King John himself taken Prisoner by the

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English. On the same day of the month A. D. 1575 the Christian Fleet with a great slaughter overthrew the Turk's great Fleet in the battel of Lepanto. On the same day of the same month Charles the ninth, King of France, was by his Subjects assailed near unto Meaux, where by speedy flight, and the help of the Switzers, hee hardly with life escaped the hands of the Conspiratours. A. D. 1567. On the which self-same day, month and year, Henry King of Sweden was by his rebellious Subjects dispoiled of his Estate, and cast into Prison. On the
eigh-

Dedicatory.

*eighteenth day of September
Bulloign was surrendred to
the English. Upon the like
day of the month, Bajazet at
Nicopolis overthrew a great
Army of the Christians, of
three hundred thousand
men. And on the same day
Saladine took the City of Je-
rusalem, on which Pompey
had before taken it. On the
twentieth day of September,
was that sharpe fight at
Newbury, in that late un-
happy War in England. A.
D. 1643. On the four and
twentieth day of September,
Constantine the great in a
bloody battel, overcame
Maxentius the Emperour.*

A. D.

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A. D. 333. and so became a great Monarch, which wrought a notable change, almost throughout the whole World; from thenceforth he commanded the year to bee begun in September, and to the Greek Feasts unto that day is added, *ΙΟΥΛΙΑΝΟΥ*,

ΚΟΝΣΤΑΝΤΙΝΟΥ, ΜΕΣΣΕΥ, & ΕΞΗ. In this month Pope Boniface 8th.

A. D. 1303. was taken Prisoner, and deprived of his Papal dignity. On the third day of the same month, A. D.

1556. such a Tempest of rain and Thunder hapned at Lucern, as that a greater (as was reported) was never seen; On which self-same month &

day,

Dedicatory.

day, the Town-Hall of Maiden-
denburg in Germany, with
the Citizens dancing there-
in, were altogether with
lightning consumed. About
the beginning of this month
A. D. 465. such an horri-
ble fire brake forth in Con-
stantinople by the water-side,
which raged with that fury
for four daies together, that
it consumed the greatest part
of the City, and such was the
force thereof, that as Eva-
grius saith, the strongest
Houses were but like so much
dried stubble before it. And
how hath the Lord sent a
dreadful Fire upon London,
and it hath consumed the los-
ty

Evagr. 23
lib. 2.
ca. 13.

The Epistle

ry buildings and Palaces thereof in September last?

We read also, that many of the greatest Princes and Monarchs of the world, are deceased in this very month of September. King Augustus, Tiberius, Vespasian, Titus, Domitian, Aurelianus, Theodosius the great, Valentinian, Gratian, Basilus, Constantine the fifth, Leo the 4th, Rodolph, Frederick the 4th, Charles the 5th. all Roman or Greek Emperors. And of the French Kings, Pepin, Lewis the younger, Philip the 3d, Charles the 5th. surnamed the Wise, and Lewis his Kinsman, King of Hungary, and Polland, with many other most noble and famous Monarchs. And it is remarkable, that Lothair and Charles the Bald, the one the K. of France, and the other the German Emperor, (and both of them the Sons of Lewis the devout Emperor) both died the 29th. of September,
the

Dedicatory.

the first of them in the year, 855.
and the other A. D. 877. So
Charles 5. and Sultan Solymán,
two of the greatest Emperours that
were these many Ages, were both
born in one year, and so both also
dyed in one month, viz. in Sep-
tember. Now though some have
thought all these great and mar-
vellous effects, to have been
wrought by the Conjunction of the
superiour Planets, or look below God
to secondary causes; yet let us look
above all these, to God himself, who
worketh all things after the
Counsel of his own will, Eph. i.

I I.

Right Worshipful, to you I De-
dicate these ensuing Meditations, as
a publick testimonial of those re-
spects you have manifested to me,
let me beseech you to look diligently
to yourselves, because the Lord hath
set you on higher ground than ma-
ny others; it is more for persons in
your places and Stations to win the
City

The Epistle, &c.

City of God, being ships of greater burden, and in the main Ocean, than for small Vessels that are not so much at the mercy of the stormes, because by sailing along the Coast, they may come quietly to the Haven. In the midst of your worldly affairs; labour ye to be like the fresh Rivers, that preserve their own sweetness in the salt-Sea. Thus recommending you to the rich Grace of God, I humbly take my leave, and remain,

Transden in Suffex:
March. 27. 1667.

Yours in all Gospel-
Services to bee
commanded,

W. GEARING.

God's

God's Sovereignty

DISPLAYED.

Job 9. 12.

Behold, he taketh away, who can hinder him? Who will say unto him, what dost thou?

CHAP. I.



Or the Author of this Book, whether it were *Moses*, as the *Jewish Rabbins* think, or *Job* himself, it mattereth not; we being assured that the Penman thereof (as of all holy Scriptures) was inspired from above, and it came not by private motion, but the Author thereof spake and wrote as he was moved by the Holy Ghost; as *St. Peter* tells us, *2 Pet. 1. 10, 21.* yea, all the Authors of the Scriptures being as *Justin Martyr* testifies, like *Lutes* ready

B

strung,

*Justin
Martyr.*

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Hierom.
Lyra.

strung, though not sounding till they were struck by the Finger of God: It is of no great consequence who wrote it, as what is written in it. Hierom who (as Lyra testifieth) twice translated it, once out of Greek into Latin, and out of Hebrew also into Latin, saith, that it was for the most part written in Hebrew *Hexameter* verse: All do number it among the Poetical Books: It may seem a Tragedy in regard of those many miseries that Job endured, but at length it turned to a Comedy, by the happy issue and blessed deliverance that God giveth to him.

In the words of my Text Job acknowledgeth the Sovereignty, Power, and Righteousness of God in all his dealings with, and Dispensations toward men. The word [*Behold*] is a note of attention, like the sounding of a Trumpet before a Proclamation, or the ringing out of a great Bell before a Sermon, and it signifies some matter of worth, of admiration and observation. In the matter it self we may observe Gods dispensations toward men: Gods Dispensation is expressed in the Original in one word, he taketh away. One Expositor saith, he snatcheth away suddenly,

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3

denly, of which kind of Dispensation, *Job* himself had great and sad experience; four persons one after another being sad Messengers of four sad and sudden strokes, *Job* 1.

Then their condition and carriage under Gods Dispensation is to be observed; wherein two things are to be noted.

1. It cannot be resisted: whatsoever he pleaseth, *he taketh away*; who can *hinder him*, or cause him to restore? None can rescue, or recover out of his hand.

2. It ought not to be controuled: *who will say unto him, what dost thou?* Who may in thought or word question or call him to account for any of his Dispensations?

CHAP. II.

Obser. **T**Hat the Lord doth, and may take from his creatures what he pleaseth. The point hath two branches. 1. *De facto.* 2. *De jure.* That the Lord doth often take away many things from his Creatures; and that of right he may do it.

B 2

That

God's Sovereignty Displayed,

That the Lord doth take away from men what he pleaseth, there are great examples in Scripture: this is to be considered in respect of

1. *The matter, what.*
2. *The place, where.*
3. *The time, when.*
4. *The means and manner, how.*

SECT. I.

In respect of the matter or things he takes away.

1. He takes away health and strength, and that many times from his dearest Children. We read 2. Kin. 20. 1. That good *Hezekiah* was sick even unto death: and *Joh. 11. 3.* The Sisters of *Lazarus* sent to Christ, saying; *Lord, he whom thou lovest is sick.* The efficient cause of all diseases is God himself. *I will appoint over you Terror, Consumption, and the Burning Ague, &c. Levit. 26. 16.* I will appoint them as so many Tyrants and Lords over you, who shall vex you with all manner of vexation; and I will appoint them over you as so many Judges, who shall punish you for all your disobediences; and I will appoint them

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them over you as so many Executioners, who shall execute the fierceness of my wrath upon you: they shall be over your heads, over your hearts, over your bodies; they shall fall upon you when I will, and as often as I please; they shall go to this person or that place, whither I shall direct and send them; go whether you will, yet still they shall be over you; you shall not escape them; when I bid them to fall upon you, I will set them over you as so many Task-Masters with Cudgels in their hands over their slaves; they shall be watching over you to do you mischief; you are not afraid of my threatnings, nor do you tremble at my word of precept; therefore I will appoint terrors over you, I will appoint terrifying diseases to come upon you; yea, your own fancies shall terrifie you: Do we not see how mens fancies and imaginations are set over them in every place to affright them at this day? How doth God sometimes set Conscience over men to terrifie them, sometimes their sins, sometimes his Judgements; yea, God makes every rumor to affright them, and nothing can allay these terrors; every man they meet,

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every bush they see, every sickness that is near them, doth terrifie them: fear is from God, --- I will, saith he, set the Consumption over you, a Consumption which shall consume the flesh of men, and make them to pine away from day to day, waxing more and more feeble; so that all the means they shall use, shall be of no value for their recovery; God hath appointed it over them, there is no escaping: There is no remedy against evils which God appointeth over a people: so the shaking Ague makes the strong-bodied, and the stout-hearted men to tremble: so likewise the Fever is of Gods appointment, which wasteth the spirits, dries up the radical humor, and puts men into a scorching flame. The like is threatened, Deut. 28. 22. The Lord shall smite thee with a Consumption, and with a Fever, and with an Inflammation, and with an extreme burning. And ver. 27. The Lord will smite thee with the botch of Egypt, and with the Emerods, and with the scab, and with the itch, whereof thou canst not be healed. Ver. 28. The Lord shall smite thee with madness, and blindness, and astonishment

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nishment of heart. Ver. 59. The Lord will make thy plagues wonderful, and the plagues of thy seed great plagues, and of long continuance, and sore sicknesses, and of long continuance. Ver. 60. Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of, and they shall cleave unto thee: Also every sickness, and every plague, which is not written in this book, will the Lord bring upon thee. Thus you see, every disease in the world is the stroke of God. Men may attribute it, as Pagans do to ill luck, you may attribute it to the unseasonableness of the weather, to extremity of heat or cold, to drought or moisture, to the illness of the seasons: All these are of God; it is he that changeth times and seasons, it is he that maketh the constellations of the Heavens to meet in such and such conjunctions, it is he that causeth a distemper in the air, it is not the unseasonableness of the year, the illness of diet, that can bring diseases upon the body, unless God appoints them over a sinful people: Yea, sometimes God imployeth Angels to execute his wrath upon mens bodies, he permits the Angels to in-

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test the air, and so plagues and pestilential diseases are over a people; it is the Lord that sends forth these destroying Angels; sometimes he suffereth the Devil to smite men, as he did permit him to smite the body of Job with sores: whom or whatsoever you may look upon as the causes of diseases, they are of Gods appointment; it is he that taketh away the health and strength of any person or people.

SECT. II.

II.

He takes away life, *Psa. 90. 3. Thou turnest man to destruction, and sayest, Return ye Children of Adam to the dust: dust ye are, and to dust ye shall return.* When the living God saith Return, there is no nay: in his hand is our life and breath, and all our wayes, *Dan. 5. 23.* The Chaldee Paraphrast renders my Text thus: *Siraperit hominem è mundo.* If he shall snatch man away out of the world. So *S. August.* if he will stop thy breath, and deliver thee up to death, who can hinder him? as if Job should have said thus: He hath taken away my Children, my Cartel, my substance, my health,

Targ. in
Job 9.

health, my strength, and all my outward comforts, and if he now come and take away my life too, I cannot hinder him. God threatened the old world, *Gen. 6. 6, 7. I will destroy man from the face of the earth.* The Original word signifies (as *Pareus* obser-

Pareus in
Gen. 6.

veth upon the place) I will steep him as a man steepeth a piece of earth in water, till it turn to dirt; man is but clay, a speaking piece of clay, and is apt to forget his Maker, and the matter whereof he is made; none but God can reduce man to his first principles, and original matter whereof he was made: there is no dust so high, but the great God is able to give it a steeping. In the City of *Jerusalem*, during

the time of the siege by the *Romans*, *Joseph. de bello Judaico.* there died and were killed eleven hundred thousand, and there were taken

by the *Romans* ninety and seven thousand; at which time there were slain in all *Judea* in several places, to the number of twelve hundred and forty thousand *Jews*, besides an innumerable multitude who perished with famine, exile, and other miseries. In the second *Carthaginian War*, in *Italy*, *Spain* and *Sicily*, in seventeen years,

200000

B 5

fifteen

fifteen hundred thousand men were consumed. The Civil War of *Cesar* and *Pompey* swallowed down three hundred thousand. *Pompey* this *Cesar* wrote upon the Temple of *Venus* that he had scattered, chased and killed twenty hundred eighty and three thousand men; and one *Cesar* gloried in it, that eleven hundred ninety and two thousand men were killed by him in the War. King *Mithridates*, by one Letter, caused eighty thousand Roman Citizens to be slain, who were dispersed through *Asia* for traffique. In *Judea*, in the time of King *David*, one Pestilence in a very short time swept away seventy thousand men. Under *Gallus* and *Volsianus* Emperours, a Plague arose from *Ethiopia*, and invaded the Roman Provinces, and emptied them for fifteen years together, and sent an innumerable company of mortals to their graves. In the time of *Justinian* the Emperour, in the City of *Constantinople*, and the places adjoyning, the Pestilence raged so much, that every day it dispatched five thousand, and some daies ten thousand to their long home. In *Namidia* eight hundred thousand persons died of the Plague;

Plague; in the Sea-Towns of *Africa*, two hundred thousand. In *Greece*, *Anno Christi*, 1359. there was such a Pestilence, that the living were scarce able to bury the dead. In *Athens* the Pestilence raged for twelve years together. When *Italy* was wasted by the *Goths*, in *Picine* only, fifty thousand persons were starved with hunger. At *Fidene* under *Tiberius* the Emperour, by the fall of the Amphitheatre there perished the number of twenty thousand Spectators. How many thousands were swept away the last year in the great City of this our Land by the Pestilence, and yet in many other Cities, Towns and Villages of this Kingdome, the Plague devoureth at noon-day; the Plague cries with a loud voice still to us, Death is neer, Death is in your streets, Death is creeping in at your houses, and entering in at your windows. Now whosoever, or whatsoever be the Instrument of Death, it is God only that takes away the lives of men at his pleasure. See now that I, even I am he, and there is no God with me; I kill, and I make alive, *Deut. 32.39.*

SECT.

SECT. III.

III.

He takes away the spirits and courage of men; that albeit they have opportunities put into their hands of doing this or that, yet their hearts shall fail them, and they shall not be able to effect it. He is said to cut off the spirits of Princes, *Psa. 76. ult.* Princes are usually men of the stoutest spirits, but God sometimes cuts off the spirit of Princes. When *Belshazzar*, that Babylonish Monarch, was in the midst of his jollity, drinking Wine with a thousand of his Princes, in the Vessels of gold which his Father brought from the Temple of *Jerusalem*, he suddenly saw a hand-writing upon the wall, at which sight the King was amazed, so that his countenance was changed, and the joynts of his loyns were loosed, and his knees smote one against the other: What was the cause of this so great affrightment? He saw a hand; what hand? the hand of a man. What could one hand of a man, saith one, terrifie so mighty a Monarch? Had he seen the paws of a Lion, of a Bear or Dragon, there had been some cause of

Drexel.
School of
Patience.

ter-

terror ; but need such a puissant Prince fear the hand of a man so much, at whose beck and command an hundred Troops of Armed Horse would presently fly to his assistance ? What dreadful weapon could that one hand wield or mannage ? None but a Pen, with which it wrote : No other man would, much less a King, be afraid of a writing pen. Had he beheld the three darts of *Joab*, or the Fiery Sword of the Flaming Cherub brandished directly against him, he had then had some argument of astonishment. But one hand, one pen, one piece of writing which he understood not, this was that which daunteth him.

Sometimes the imagination that this or that evil will befall them, doth so disturb them, that they are presently over-whelmed with fear. There are more things which affright us, than there be which oppress us : some things do torment us more than they ought, some things do afflict us before they ought, some do disturb us which ought not : We oft give place to our imaginations, and do not give a check to those things which lead us into fears, but feeding our fears by our fancy, we

*Plura sunt
quæ ter-
rent, quam
quæ pre-
munt.*

turn

turn our backs and fly, and many times fly when none pursueth. I have read of certain Souldiers, who being amazed at a little dust raised up by a flock of sheep, turned their backs, as if the Enemy had been at their heels. The French History tells us, that the men of *Burgundy* were so affrighted at the apprehension of the approach of their Enemies, that they thought long Thistles to be men with Lances. We read that in the daies of *Ahaz*, King of *Judah*, that *Rezin* the King of *Syria*, and *Pekab* the Son of *Remaliah*, King of *Israel*, went up to *Jerusalem* to war against it, but could not prevail against it; and it was told the house of *David*, that *Syria* was confederate with *Ephraim*; hereupon the heart of *Ahaz* was moved, and the heart of his people, as the trees of the wood are moved with the wind, *Isa. 7. 1, 2*. This kind of fear fills the heart with all confusion, leaving a man without memory, judgement, or will to encounter any danger that threatens his ruine; it dispirits a man, and enfeebleth his spirits; that whereas fear is a spur to generous spirits to strengthen them, stirring them up to the use of the most effe-

effectual means to avoid the danger, it doth so deject the faint hearted and fearful man, as he remaineth like a sheer block or stone, incapable at all of any defence.

There is a slavish fear, when the dread of evil drives us to desperateness in evil, and forceth us to fly from the presence of God.

This is the worst plague of the other, and terror is like inward terrours arising from a guilty

Conscience. The Conscience of sin is the Mother of fear, saith Chrysostome;

sin is horrors fuel. This was the ground of Gods fear; the accusation of a

guilty Conscience followed him where ever he went; he knowing that blood

required blood; feared lest every one that met him would kill him; Gen. 4.

24. Such a fear surprized Caligula the Roman Emperour, of whom it is writ-

ten, that when it thundered, he would get into a Vault he had under the earth,

to hide himself from the wrath of God: Such was the fear of some whom

Justinus Orator speaks of, who thought there was a plurality of Gods, and

they divers in quality; for some good, some bad; some good to whom they

sacrificed, and prayed to help them, and

*Conscien-
tia peccati
est mater
formidi-
nis. Chry-
lost.*

Suetonius.

*Aul. Gell.
Noct.
Attic.*

and some bad also, whom they desired to please; that they might not hurt them. Sin makes in man an Affizes; where the soul standeth arraigned and condemned before a terrible Judge: The Heathen said, that the greatest terrour was, earthquakes, thunderbolts, burnings, deluges, the earth gaping; but what is all this to a trembling heart, to the thunderbolts of Gods Judgements, to the burning Lake, to the inundations of the waters of bitterness, to the yawning of the gulf of hell; this and worse is the condition of that man whose heart is the habitation of terrour: such a man is *Magor-Massabib*, he is compassed about with terrour on every side, yea he is a terrour to himself; he feels a deadly arrow wounding him to the very heart, there is both a fire burning, and a knife sticking in his tender heart.

SECT. III.

IV.

He takes away beauty from man: Beauty is but *momentaneum corporis accidens*: If the body fall to ruine, the accident cannot stand. Among all the qualities that flee away with the body
of

of man, there is none more swift than beauty. *When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth,*

Psa. 39. 12. David complained, that when Gods hand lay heavy upon him, his moisture was turned into the drought of Summer, *Psa. 32. 4.* The radical moisture, or chiefest sap of his body was dried up, wasted and worn away, so as he was even brought to deaths door, and become little better than an Anatomy, or bag-full of bones.

Ainsworth in Psa. 32.

The radical moisture is an airy and oily substance dispersed through the body, whereby the life and vigor of the body is fostered, which being spent, death ensueth: And Solomon tells us, that a *forrowful spirit drieth the bones,* *Prov. 17. 22.* the gathering together of much blood about the heart, extinguisheth the good spirits, or at least dulleth them, and that humor having seized on the heart, it cannot well digest the blood and spirits, which ought to be diffused through the whole body, but turneth them into melancholly, the which humor being dry and cold, drieth up the whole body, and consumeth the beauty thereof, for cold extin-

Wright de passionib.

guisheth

guisheth heat, and drineth moisture, which two qualities do principally concern the life of man. The passion of fear hath likewise wrought strange effects upon some mens bodies: I have read of some to whom the sentence of death hath been brought in the Evening, whose hair hath turned white before the next morning. Beauty is but skin-deep, a very slender vail, a painted flower that soon withereth; although thy skin doth now flourish, thy flesh doth shine like ivory, though thy Royal face be beautified with the twinkling gems of thy rolling eyes; though the health of thy body doth now minister ability; though youthful age doth promise space of longer life; though reason springeth, and the bodily senses are nimble and vigorous; though the sight be quick, the hearing ready, the going right and strait, the face and countenance most pleasant and delectable; yet a violent Fever will debilitate thy body, and a few fits of a Quarran Ague turn thy beauty into swarthy deformity; old age, and the space of a few years, will shew the lightness of it, and death will utterly consume it. If vain creatures, that like *Narcissus*, dothling

dote

dote upon their faces, did think how soon and how many wayes God could blast and take away their beauty, they would not spend so many precious hours at the glass in trimming this outward sheath, which might have been much better spent about the adorning of the precious soul.

SECT. V.

He takes away wealth and riches from men: It is the Lord that giveth wealth; and it is in his power also to take it away. *Seneca* said, *Time* Fortune is a glass, which oftentimes is so sooner broken, the more that it shineth. And the Psalmist saith, I have seen the wicked spreading himself like a green bay-tree, yet he passed away, and for he was not; yea, I sought him, but he could not be found, *Psa* 37. 35, 36. As Job acknowledgeth that God had given, so likewise that God had taken. One might have said to him, O Job thou seemest to be mistaken, for this large Patrimony thou hast now lost; thou hadst from thy Parents, thou gottest it together by thy own proper Industry; these flocks and droves of cattle thou hast

V.

Seneca.

God's Sovereignty Displayed.

hast obtained by thy own wit: But *Job* saith, I am not mistaken; for neither my Parents; nor my own labour, nor yet my own ingenuity, but the Lord gave me all these things, all which therefore by right and equity he hath taken away, because he gave them. But it may be objected, did God take them away? Is it not injurious to God to say so? For the *Chaldeans* and *Sabeans* drove away all his cattle; or if you will behold the original of all this mischief, Satan bereaved him of all, for he procured the fire, he raised the winds, he instigated those Robbers and Free-booters, he threw down the house, and in very deed he did all these things; and therefore Satan took all away: but *Job* holdeth his former sentence, and repeateth it; the Lord hath taken away, even the same Lord who gave me these blessings, he hath taken away; not the *Sabeans*, not the *Chaldeans*, not Satan, but the Lord hath taken away, and that rightly too, for he gave them all unto me; for except the Lord had given this license to Satan, neither he nor any other of his Instruments could so much as have stollen a Fleece, nor a lock of wooll from me. The Son
of

of Syrach saith, that good and evil, Eccles. 11, life and death, poverty and riches, are ^{14.} from the Lord; and saith he further, In the day of good, remember the day of evil; when thou hast enough, remember the time of hunger; and when thou art rich, think upon poverty and need: From morning until the evening the time is changed, and all such things are soon done before the Lord: Art thou a Lord, and of great power, thou mayst be brought to serve? Art thou rich and wealthy, thou mayst be brought to beggery and penury? Dost thou now swim in wealth, and is thy substance increased? One hour, yea a few moments, may deprive thee of all thy goods; and when thy wealth shall take its uncontrolled wings, and fly away from thee, then thou shalt be driven to say, I knew, what was but for my use, was not my own; the Lord gave it, and he also took it away.

SECT. VI.

The Lord taketh away honours from men: He poureth contempt upon Princes, saith the Psalmist, Psa. 107. 40. Man being in honour abideth not, he is like

VI.

like the beasts that perish: *Sicut pecoribus morticinis*, like beasts that die of the Murrain, saith Tremellius, and so become useless, and fit for nothing. Tremel. in Psa. 49.

By gold, silver, brass and iron, are meant the Assyrian, the Persian, the Grecian, and the Roman Empires, who should rule the world till Christ, here called the Stone, doth come himself to destroy the last of these Monarchies.

This seemeth not unaptly to be figured in Dan. 2. where King Nebuchadnezzar saw an Image, whose head was of gold, whose arms and breasts were of silver, the belly of brass, the feet of iron and clay: And there was a stone cut out of the Mountains without hands, which struck the Image on the feet, and brake it in pieces, and brought it into dust. Figuratively by this high Image, you may understand the High and Mighty Man of the World, whose golden Head doth signify the Nobility of his blood, the height of his birth, and his high honour and advancement in the world; his breast and arms of silver, signifieth the quantity of his money, in the getting whereof the rich man useth his heart, hand and arms; the belly of Brass, denoteth his fame or report sounding abroad, for brass doth lend a great noise or sound; by the legs of Iron, his strength and power is figured; and by the feet of Clay or Earth, is noted his mortality: The stone which is cut out of the Mountain without

without hands, may denote the death of man, which the hand of the Lord hath not made, saith the Author to the Book of *Wisdom*, neither doth he delight in the destruction of any, but our first Parents came thereunto by their own demerits; wherefore this stone striking the feet of the Image, doth suddenly and unexpectedly bring the High and Mighty into dust, as well as others, neither is there any one that can resist his fury; and such, so great, and so uncertain is his violence in the manner, in the place, and in the time, that mans honour, force, or policy, cannot any way suffice to provide defence against him. Of Gods taking away honour from men, we have a notable instance in proud *Haman*, who grew insolent by the Kings favour, cruel, stately and lofty in his gate, as if he would have reached the very stars: All the Kings servants bowed their knees to *Haman*, and worshipped him, for so the King Esther 3^e had commanded. Now *Haman* was 12. as a Cock upon his own dunghill, and would also be worshipped of: *Mordecai* as well as others, this *Mordecai* could not brook; some think he could not do it, because *Haman* had the form of

of some Idol-gods wrought on his garments in Needle-work ; others think this worship did contain something of Divine Worship in it, a worship not to be given to man, therefore *Mordecai* refused to perform it, lest he should have given Gods honour to a man. Now behold on a sudden a wonderful alteration, while *Haman* was next to the King, and bragged of his Honours and Riches, his Noble Family, his Children, his benevolent fortune, the Kings favour, and the like, while he had the Command of an hundred twenty and seven Provinces, he is adjudged by the King to the Gallows, while *Mordecai* that was condemned to the Halter, was all of a sudden cloathed with the Kings Robes, set upon the Kings Horse, adorned with the Kings Crown upon his head, led through all the chief places of the City, *Haman* being as it were his Lacquey to attend him, crying, *So shall it be done to the man whom the King delighteth to honour.* See what a change is here ; *Mordecai* but even now appointed to the Gallows, is now next to the Throne, and *Haman* who was so highly advanced, is now hanged up-

on

on the Gibbet he had provided for *Mordchai.*

SECT. VII.

He takes away liberty: At Rome *M. Caro*, the pattern of a wise and prudent man, a lively Embleme of Virtue, was haled, thrust down, spit upon, stript both of his Senatorship and Pretorship, cast into prison, and compelled, as *Socrates*, there to die! King *Jehoiakin* is bound in fetters, and carried away prisoner to *Babylon*: *Manasseh* is bound in Chains, and *Zedekiah* is bound with fetters of brass, and carried to *Babylon*, 2 Kings 25. 6, 7. how was that of the Psalmist fulfilled in them? He shall bind their Kings in chains, and their Nobles in fetters of iron, Psa. 149. 8. *Sapor* King of *Persia* took *Valentinian* the Emperour, and led him as a Foot-block for himself to step upon, when he moved into his saddle: Thus *Tamerlane* served *Bajazet* the Turkish King. This hath been the lot of some of Gods dear servants. *Joseph* is sold for a slave, and put into prison in the Land of *Egypt*: When *Micajah* did prophesie, and pleased not King *Ahab*,

VII.

the wicked King commanded, that he should be put in the Prison-house, and fed with the bread and water of affliction. *John Baptist* was shut up in close prison by *Herod*: *Paul* and *Silas* were cast into prison, *Act.* 16. 23. and thrust by the Jaylor into the inner prison, and their feet made fast in the Stocks. The Apostles were put into the common prison, *Act.* 5. 18. *Peter* was imprisoned by *Herod* the King, and delivered to four Quaternions of Soldiers to keep him, *Act.* 12. 4. But no evil shall befall those whom God possesseth wheresoever they are: What! though *Joseph* be in prison, yet the Keepers of the Prison shall see that the Lord is with him, he shall there speedily find his liberty; the very obscurities of the Dungeon will furnish him with light enough to discern what will happen; and those that have been the contrivers of his ruine, shall be the causers of his happiness: God followed *Joseph* into the Pit, into *Egypt*, and into the very prison, he is ever present with those who love and serve him faithfully. Are they falsely accused, and thrown into prison? *E carcere veniet iud: x judicaturus iudices.* Out of the prison

prison shall come a Judge that shall judge their Judges, and those that falsely accuse and condemn them. Oh how sweet is the yoke when God fastens us to it? How pleasing is Chains when God is with us, and sets our souls at liberty? *John Baptist* being in prison, was careful to promote the glory of Christ, and to have it known that he was the true Messiah, that he was also mindful of the salvation of his Disciples, and was careful to have their Faith confirmed in this Article which was Fundamental, and necessary to Salvation. This burning and shining light could not be kept from shining abroad by the thick walls of the prison; and though he was bound perhaps, yet the Word of God in his mouth, zeal for Gods glory, and love to his Brethren, was not bound: So we find *S. Paul* in prison, instructed and confirmed the Saints by Letters: It is a great honor to bear Chains and Fetters for Christ, this is the golden end of the Cross of Christ: No man can be miserable there, where Christ is the keeper of the prison, and Lord of the Keys.

SECT. VIII.

VIII.

God takes away Children, and dear Relations: When *Job's* cattle, servants, and substance were taken away, the Lord suffereth the Devil to bereave him of his Children also: We are to know, that all that die for sin, do not die in sin; this under-garden is Gods own, and all that groweth in it, the flowers, trees, and fruits be his own; if some be but Summer apples, he may pluck them off before others: When God takes away our Children, they are not gone away, but sent before; and we should not think them to be lost to us who are found to Christ: God many times takes away our Children, lest wickedness should alter their understanding, or deceit beguile their minds; though they were soon dead, yet fulfilled they much time; and they may justly say, *mors nobis lucrum*, death to us is great gain, in that both they escaped this worlds miseries, and were quickly put into the possession of Eternal felicity; if they have cast their flower, their bloom is fallen into Christs Lap, and as they were lent a while to
Time,

Time, so now they are given to Eternity; and whereas others are fain to pass thorow even a vast Ocean of troubles, they by a short cut, and a little Bridge, have gained to arrive in the Land of the Living by the Conduct of Death. Methinks I hear even Christ from heaven more earnestly rebuking those that would not suffer little children to come unto him of their own accord (con- Mark 10: cerning whom he hath said, *Of such is the Kingdome of God*) than he did ^{14.} *Plorabant nascentes,* those that rebuked those that brought *Propheta sua cala-* them. And these little ones (who when *mitati:* they came into the world, might as *lachryma* well have laughed as wept, having e- *enim testes* qual possibility to both) yet they wept *sunt mise-* as soon as they were born the Prophets *ria; non-* of their own calamity, for their tears *dum lo-* are witnesses of their misery, as yet *queban-* they spake not, yet they prophesied: *tur, &* What did they prophesie? that they *jam Pro-* should come into the world with pain *phetabant.* and fear; being now past out of the *Quid Pro-* world, to cry loud unto their Parents *phetabant?* and Friends that do mourn for their ab- *In labore* sence, speaking not in the language of *se ventu-* *ros, vel* *Canaan;* but of the heavenly *timore,* *Jerusa-* *&c. Aug.* *lem;* if you did love us, you would *de verb.* rejoyce, because we go to our Father; *Apost.* *Serm. 24.*

Mat. 18.
10.

and weep not for us, but weep for your selves; and in your weeping for us (as you cannot chuse but you will) mourne not as men without hope, we have that you hope for: Our Angels, which behold the face of our heavenly Father, have now performed one of their offices for us, to carry our Souls out of our Nurses Laps into *Abrahams Bosome*, and in time will execute the second, when he shall send them that can best command them, to gather his Elect from the four winds, and from the one end of the heaven to the other; then our bones shall be raised out of the Beds where ye have laid them, and shall be coupled with their sinews, compassed with their flesh, covered with their skin, and crowned with immortality: This we have in hope, and not in hand; but we have received the earnest thereof in our souls, that are already in the joyes of our Saviour, and wait for the other at the appointed time, which cannot be long. I have read of *L. Paulus Aemilius*, who having lost his two only Sons, all the hope of his house; the one a little before, the other presently after his triumph, told the people of *Rome* (who were sorry in

in his behalf) that he was glad in theirs, in that the calamity which had befallen him, might excuse them. Now

O ye that have lost all your children, if your seely Scape-goats have carried the penalty of your family with them, and excused the hoped-for posterity of your other Relations; let them glorifie God on their behalf, and say you with *Emilius*, I am glad that God hath given just occasion for you to lament for me, rather than for me to be-moan you.

Valer.
Maxim.
lib. 5. cap.
10.

SECT. IX. God sometimes takes away Churches, and the light of the Gospel, and Ordinances from a people and Nation; and wheresoever it happeneth, the Lord is the Author of this sad change: In the Second and third Chapter of the Revelations, Christ directeth divers Epistles to several famous Churches, and he threatneth the most famous Church, viz. the Church of Ephesus, *Rev. 2. 5.* Remember from whence thou art fallen, and repent, and do thy first works, or else I will come unto thee quickly, and will remove thy Candle-

IX.

stick out of its place, except thou repent. By the Candlestick is meant the Church planted in that place, viz. the visible Church in *Ephesus*, joyned together in the profession of the Gospel, and the enjoyment of Ordinances, as a Candle put into a Candlestick: Those whom God formeth into a visible Church (who of themselves were sometimes darkness, as a Candlestick without a Candle) and sets up the light of the Gospel among them, as men light a Candle, and put it into a Candlestick: So when God will unchurch, he threatens to take away the Candlestick, to take away Church-priviledges and Ordinances; it is Gods work to do this, I will take away, or remove the Candlestick; and the state of this Church makes it evident, that it is not in the power of Men or Devils to unchurch a people, or remove the Candlestick, but when the Lord pleaseth. *Ephesus* was planted in a rich and fruitful soil, it was a flourishing Church, and stood firm under the Roman Persecution; this Church out-stood the fury of all the Heathen Tyrants, albeit that lasted three hundred years; and about one hundred and thirty years after

ter (viz. *Anno Christi*, 430.) the Emperour *Theodosius II.* assembled a famous Council at *Ephesus*, to assert the truth of Christ, and to condemn the dangerous Heresie of *Nestorius*, Patriarch of *Constantinople*, which was in dividing the Natures of Christ, making one Christ Man, and another Christ God, as if they had been two persons: I mention this, to shew that it is not in the power of any to take away the Ordinances of the Gospel, and Church-priviledges, from any place or people, but when the Lord pleaseth: There are these three things to be taken into consideration.

I. Consider the condition of this and other Churches in the time of the ten Roman Persecutions, and the condition of the same Churches afterward in latter times, when they lost their glory: Under the Roman Persecution these Churches were in great measure pure in Doctrine, and holy in Conversation; and when was the rage of the Devil and his Instruments more against them than when they were purest? and had they been able, Satan and his Instruments would then have utterly destroyed them: But in after-times they

grew loose and corrupt, and then they fell by the world, when they were most suitable to the world, and most corrupted in the world.

2. Compare the Enemies of this and other Churches against whose attempts they were upheld, with those Enemies by whose hands they fell: they were preserved against the power of the Roman Empire for three hundred years, and they fell by the hand of *Sarazens* and *Arabians*, the Vassals of that base Impostor and false Prophet *Mahomet*: Now what comparison between the fallacies and impostures of this false Prophet, and the power of the Roman Empire, to overthrow a Church, and yet they were upheld against all the power of the Roman Tyranny, and fell by the hands of desperate *Arabians*, *Sarazens*, and barbarous people,

3. This Church of *Ephesus*, with many other Churches of the Christians, while they held fast the profession of the Faith of Christ, yielded their bodies to the Roman Emperours as to their Lords during those ten famous Persecutions, and could not be destroyed; but afterwards, though they took up Arms for their lives, to defend themselves,

selves, yet they fell by the hands of barbarous *Arabians* and *Sarazens*; a clear demonstration, that it is not in the power of men or devils to devest men of Church-priviledges, and holy Ordinances, when they please; therefore when such are taken away, it is the Lord that takes away the Candlestick out of its place, being provoked thereunto by the sins of men, and especially by the unfruitfulness of a people under the Gospel.

I will give another instance, viz. in the Church of *Israel*.

1. In the case of *Shiloh*, *Jos. 18. 1.* we read, that the whole Congregation of the children of *Israel*, assembled at *Shiloh*, and set up the Tabernacle of the congregation there, and the Land was subdued before them. The Tabernacle had been in a wandering posture for forty years together, all the time they were in the Wilderness, at length it is fixed in *Shiloh*, being the first resting place of the Ark of Gods presence. Now you may see *1 Sam. Chap. 4.* that God gave the *Philistines* a great Victory against *Israel*, and the Ark of God was taken by them, and *Shiloh* was devested of this great blessing:

sing: The Psalmist saith, *They provoked him to anger, and moved him to jealousy with their graven images; when God heard this, he was wroth, and greatly abhorred Israel, so that he forsook the Tabernacle of Shiloh, the Tent which he placed among men, Psa. 78. 59, 60. And in Jer. 7. 12 Go ye now to my place which was in Shiloh, where I set my Name at the first, and see what I did to it for the wickedness of my people Israel.*

2. Consider the case of the Temple in Jerusalem, and the Nation of the Jews before Christs coming; see how God threatens them: *I will do to this house which is called by my name, wherein you trust, and unto the place which I gave to you, and to your fathers, as I have done to Shiloh, Jer. 7.*

14. Though the Babylonians and Chaldeans were the instruments of its ruine, yet God is said to do it: Thus saith the Lord, *I will give this City into the hands of the Chaldeans, and into the hands of Nebuchadnezzar King of Babylon, and he shall take it, Jer. 32. 28. God gave him the City and Temple; he did but take what God gave into his hand, and the greatest*

est Conquerours do no more, they take but what the Lord giveth them, and add

Consider we likewise the condition of the Temple in Jerusalem, and of the Nation of the Jews after Christs coming into the flesh. We read Luk. 20.9.

Christ spake to the people this Parable; A certain man planted a Vineyard, and let it forth to Husbandmen, and went into a far Country for a long time; and at a season he sent a servant to the husbandmen, that they should give him of the fruit of the Vineyard; but the husbandmen beat him, and sent him away empty; and again he sent another servant, and they beat him also, and entreated him shamefully, and sent him away empty; and again he sent the third, and they wounded him also, and cast him out. Then said the Lord of the Vineyard, what shall I do? I will send my beloved son; it may be they will reverence him when they see him: But when the husbandmen saw him, they reasoned among themselves, saying; this is the heir; come let us kill him, that the inheritance may be ours: So they cast him out of the Vineyard, and killed him; what therefore shall the Lord of the Vineyard do to these husbandmen?

bandmen? He will come and destroy these husbandmen, and shall give the Vineyard to others. Now it is said, Ver. 19. that the chief Priests and Scribes the same hour sought to lay hands on him, for they perceived he had spoken this Parable against them.

The sense is this: God planted his Church in the Land of Canaan; he brought it out of Egypt, and removed and transplanted it out of a dry and barren soil, and set it in a fat and fruitful place, viz. the Land of Canaan, a Land flowing with milk and honey, he gave them his Word and Ordinances, sent his Prophets among them, rising early and sending them, and called upon them to bring forth fruit; but instead thereof, they persecuted his Prophets, slew divers of them, and at last slew his own son. Now here is destruction threatened, and who shall do it? The Lord of the Vineyard shall do it; he shall come and destroy these husbandmen, and let out the Vineyard to others: So that albeit the Romans were the instruments of this dreadful execution, yet the Lord of the Vineyard did it. Josephus tells us, that Titus was very unwilling to destroy the Temple

in

Joseph de
bello Ju-
daico.

in *Jerusalem*, that he laboured to quench the flame after it was set on fire, and suffered some prejudice in his War about it; it was done *divino quodam impetu*, by a certain divine stroke, as the same Author observeth. But *Joseph* being a Jew, was ignorant of the main cause, *sc.* their rejecting and murdering the Son of God. Now of all judgements, this is the most sad and woful, when God removeth the Candlestick out of its place, and unchurcheth a Nation, and taketh away Church-priviledges, and the use of his Ordinances; oh that we were deeply sensible, how we have provoked the Lord by our sins to deal with us in this kind, to unchurch us, and leave us in the dark, as a people that shall no longer be owned by the Lord for a people: If the Lord doth continue these priviledges among us, we have cause much to admire his patience, and to magnifie his mercy. You see the people were very much affected with what Christ spake, when he told them the parable fore-mentioned, and that the Lord of the Vineyard would come, and give the Vineyard to others. *When they heard it, they said, God forbid,* ver.

SECT. X.

X.

God takes away peace sometimes from a people, and settlement from States and Nations: In all these publick changes we must eye God as the cause of causes; whatsoever the instruments be, whether good or evil, few or many, whether they act by fraud or force, it is God doth all in all, and they do nothing but what God permits them, and worketh by them. Commonly the Instruments of publick changes are very evil, and the way they take is evil. The four Monarchies presented to *Daniel* in a Vision, are represented like four cruel Beasts. The *Chaldean* in the likeness of a Lion, the *Persian* in the shape of a Bear, the *Grecian*, or *Macedonian*, in the likeness of a Leopard, and the *Roman* by a strange Monster, with iron teeth, intimating that great Conquerours, that make great changes, are most commonly like wilde and savage beasts. All those savage Beasts fore-mentioned, fastened their Claws upon the Church of Christ.

Dan. 7. 2, 3.

1. The *Assyrian* or *Babylonian* came

came like a Lion roaring after his prey. In the daies of *Pekah* King of *Israel* came *Tiglath-Pileser*, King of *Assyria*, and took *Ijon*, and *Abel-Beth-Maacha*, and *Janoah*, and *Kedesb*, and *Hazor*, and *Gilead*, and *Galilee*, and all the Land of *Naphtali*, and carried them Captive to *Assyria*, 2 Kings 15. 29. And in the ninth year of *Hoshea* King of *Israel*, *Shalmaneser* King of *Assyria* came up thorow- 2 Reg. 17: out all the Land, and went up to *Sa-* 6. *maria*, and besieged it three years: In the ninth year of *Hoshea*, he took *Sa-maria*; and carried *Israel* away unto *Assyria*, and transplanted the ten Tribes, placing them in *Halath*, and in *Habor*, by the River of *Gozan*, and in the Cities of the *Medes*. Now the *Assyrian* was Gods Instrument to remove *Israel* out of their own Land, yet it is said the Lord did it, 2 Reg. 17. 18. The Lord was very angry with *Israel*, and removed them out of his sight; there was none left but the Tribe of *Judah* only: Also *Judah* kept not the Commandments of the Lord their God, &c. This Beast also invaded *Judah* also in the time of *Sennacherib*, and cruelly threatened *Jerusalem*, where the

the Temple of God, the special place of his worship was ; and in the time of *Nebuchadnezzar*, this Beast besieged *Jerusalem*, and took it, and burnt the House of the Lord, and the Kings house, and all the houses of *Jerusalem*, and every great mans house burnt he with fire, and carried multitudes of the people to *Babylon*, and held them in bondage seventy years. Now see what God saith of this cruel Beast, *Isai. 10. 5, 6. O Assyrian* [or woe to the Assyrian, as some read it] *the rod of mine anger, and the staff in their hand is mine indignation ; I will send him against an hypocritical Nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets. What doth God make of this great Conquerour, the Assyrian Emperour, that prevailed over his own people, and many others, but as the Rod of Gods anger, and one that could do no more than a rod or staff without a hand ; if the Lord had not managed it, this staff could have done nothing ; the Lord makes use of Instruments as a staff, and soon sets them behind the door ;*
and

and this appeared by the great slaughter that God made in the Host of this proud *Assyrian*; for in one night an Angel of the Lord smote in the Camp of the *Assyrians*, an hundred fourscore and five thousand; and *Sennacherib* himself was slain by his own sons, *Isa.* 37.36,37.

2. The *Persian* Monarchy represented by the Bear, though by the hand of God this Beast was so muzzled, as not utterly to destroy the people of God, and so over-ruled by the Lord, as to give opportunity to the people of God to return and build the Temple, and repair the City of *Jerusalem*, yet were they afterward persecuted by the Court of *Persia*, and brought in danger by the pride of *Hamean*, abusing his favour with *Abasuerus* the *Persian* Monarch;

3. The *Macedonian* represented by a Leopard, came with his flying wings to destroy the Church of God in *Judah*: afterward it was most grievously afflicted by two limbs of this Beast, viz. that of the *South*, and that of the *North*, especially that of the *North*; sc. *Antiochus Epiphanes*, whose cruelties are notably set forth in the first book of the *Macchabees*.

4. The

4. The fourth Beast, viz. the Roman Monarchy, is worse than all the three former Beasts; and that Vision of Daniel fore-mentioned, is suited to that of St. John in Rev. 13. 1, 2. *And I stood upon the sand of the Sea, and saw a Beast rise up out of the Sea, having seven heads, and ten horns, and upon his horns ten Crowns, and upon his heads the name of Blasphemy; and the Beast which I saw, was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion, and the Dragon gave him his power, and his seat, and great authority.* The reason why Daniel did not liken the fourth to any Beast, as the former three were, is because it was a Monster compounded of the cruelties of the several beasts, sc. of a Lion, Bear, and Leopard; this Beast was like them all. Now this Beast was some hundreds of years before it came to its full growth, and being distant from Judah, the Church of God felt nothing of its fury till the Age before Christ came in the flesh. The first time that this Beast put forth his Paws against the Church, was about sixty one years before the Birth of Christ, when

Pom.

Pompey, the Roman General, taking advantage of the contentions of the two Brethren (*Hircanus* and *Aristobulus*, of the Race of the *Macchabees*) about the Priesthood and Principality, took from them the City and Temple of *Jerusalem*, and made them Tributary to the Romans: whereupon, he and others with him, presumed to enter into the Temple, and saw such things that was not lawful for them to see; after which violence and presumption, it is noted of *Pompey*, that was very victorious before, above any one Roman, that he was very unhappy in his wars afterward, and being vanquished by *Julius Caesar*, fled into *Egypt* for refuge, and there was murdered where he looked for succour. *Cras- sus* committed horrid sacrilege, he robbed the Temple in *Jerusalem* of ten thousand Talents (that is, two hundred thousand pounds of our money) and afterwards being overthrown of the Parthians, had molten gold powred down his throat to satisfy his greedy appetite. One notable mischief the Romans did to the people of God, was the placing of that cruel *Herod* in the Throne, who was made King by the favour

favour of *Augustus* and *Mark Anthony*; he was a Vassal to the Romans, though a cruel Tyrant to the people of God: And now the Scepter was departed from *Judah*, and the Law-giver from under his feet; this *Herod* slew the *Sauednin* and Grand Council of the Land, and murdered the Infants at *Bethlehem*, from two years old and under; out of a desire to murder Christ in his Infancy. This fourth Beast murdered the Prince of Life, and Lord of Glory, *Pilate* the Roman Judge condemning him, and the Roman Souldiers putting it in execution: And the Jews, who formerly had suffered by this fourth Beast, as the Church of Christ, and now joyning with this Beast against Christ, they became the most malignant persecutors of Christ and his Church, stirring up the Roman Magistrates in several Provinces and Cities to persecute the Apostles of Christ, and the sincere professors of the truth; and remaining in their rebellion and enmity against Christ, they were unchurched; and the Kingdome of the Gospel being translated from them to the Gentiles, the wrath of God came upon them to the uttermost; eleven hun-

hundred thousand of them were slain by the Sword, Famine and Pestilence, at the Siege, by *Vespasian* and *Titus* his Son, and the residue sold for slaves, and afterwards five hundred thousand of them ruined by *Adrian* the Emperour. And because the Sovereign Power was now settled in the Emperours, that I may speak further of the fury of this Beast against the Saints of the most High, I think fit to the two former descriptions in *Daniel*, and that in *Revel. 13.* to add another out of *Revel. 17. 3.* where *S. John* saith, *I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads, and ten horns.* This is explained, ver. 9. *The seven heads are seven mountains on which the woman sitteth.* Ver. 10. *And there are seven Kings, five are fallen, and one is, and the other is not yet come, and when he cometh, he must continue a short space.* Ver. 11. *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.* Ver. 12. *And the ten horns which thou sawest, are ten Kings, which have received no Kingdom as yet, &c. These shall hate the whore,*

Plutarchus
ἐπὶ ἀλλοτρῶν
quasi sep-
ticollem
vocat.

Septem u-
na fide
muro civ-
tundedit
arces. Ser-
vius in VI
Æn.

whore, and make her desolate and naked, and shall eat her flesh, and burn her with fire. Ver. 16. and ver. 17. The woman which thou sawest, is that great City which reigneth over the Kings of the earth. The seven Heads are seven Mountains on which the Woman late: This Woman is that great City of Rome built upon seven hills, viz. Mons Palatinus, Capitolinus, Cælius, Quirinalis, Aventinus, Viminalis, Esquilinus. They also signifie seven Kings, or seven sorts of Supreme Magistrates, by which the City and Empire hath been, and is governed. Supreme Magistrates in Scripture are called Kings, when Israel was formed into a Commonwealth, they had Moses set over them, Deut. 33. 4, 5. Moses commanded us a Law, &c. and he was King in Jesurun, when the Heads of the people, and the Tribes of Israel were gathered together. So the Dukes of the Sons of Esau are called Kings, Gen. 36. 31. These are the Kings that reigned in the Land of Edom, before there reigned any King over the children of Israel; that is, before Israel was delivered out of bondage, and was formed into a Commonwealth, and had Moses

Moses set over them as Supreme Ruler under God. Now Rome is famous for these seven Heads, or seven sorts of Governours, I. Kings, II. Consuls, III. Tribunes of the Souldiers, IV. Decem-viri, V. Dictators, VI. Emperours, VII. Popes. Tacitus noteth, *Habemus* that among other things, Rome hath *Instrumenta servilia* this honour, to have Kings for its Vassals. And S. John speaking of these seven sorts of Magistrates, that did successively rule in Rome, he saith, *fius are* fallen; that is, when this Vision was presented to John, and the Revelation written by him, viz. five of those seven Supreme Magistrates were fallen; Kings, Consuls, Tribunes, Decem-viri, Dictators: For although there were Consuls many hundred years after, yet they were no longer Heads, as formerly, though they had the same name, yet they came short of the former Consuls in power and dignity.---- Then Saint John saith, *one is*; -- that is, the Hea-then Emperours were then in being; these were then regnant, and had the place of Heads in the Empire: These began to head the Beast (as the sixth Head) about forty years before the Birth of Christ, and continued three

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hundred years after Christs birth ; I understand it of the Heathen Emperours only, not the Christian--- Saint *John* addeth , *And the other is not yet come, viz.* the Popes, they were not then come when *John* wrote. After the Heathen Emperours were taken away, *Rome* was left vacant for the Pope ; and although the Christian Emperours had some power, yet they did not reside at *Rome*, but continued for a long time at *Constantinople*, or *Ravenna* ; and after the power of the Christian Emperour was broken by the Barbarians, the Pope got *Rome*, and settled himself there, and so becometh the seventh Head of the fourth Beast.

Now the sixth and seventh Head of this Beast, one that was then in being, and one that was not then come, were the grand Enemies of the Church of Christ,

1. The sixth Head, the Roman Emperours ; they raised many bloody persecutions against the Church of Christ, and though God restrained some of them, and gave his Church a breathing, yet many of them tortured their own brains to devise cruel torments wherewith to torture the Christians,

stians, as *Nero*, *Tiberius*, *Domitian*, *Trajan*, *Antoninus*, *Decius*, *Maximian*, *Dioclesian*, &c. under whom many thousand Martyrs sealed the truth of Christ with their blood; Such was the favour of God to this Realm; that they escaped all, except the last Persecution, which was under *Dioclesian*: and *Alban* was the first that suffered Martyrdom in this Land for the Gospel of Christ. But the Pope, the seventh and last Head, hath been more mischievous, and continued longer than all the rest: Take his first rise, from the time the Heathen Emperours were cut off, and the Pope hath continued 1360. years, or thereabout; and *Rome* was builded about a thousand and sixty years before the Pope arose; so that this Head hath continued neer three hundred years longer than all the other six, which may give us hopes his time is now almost expired, and since the Church hath been vexed by him for so many Ages, it is not so much to be admired he should fall speedily, as that he hath stood so long. The Pope was born about the time of *Constantine* the Great, and came not to his full stature till about the year six hundred, or somewhat af-

ter, then *Boniface III.* made by *Phocas*, universal Pastor of all the Churches of the world, appeared with his *Eccle duo gladii hic*: Behold here the two Swords, challenging Imperial and Papal Dignity.

The mischief done to the Church by this seventh Head, hath been partly by fraud, partly by open violence; partly by bringing in corruptions in matter of Doctrine, (Poperie is not a single Herefie, like that of *Apollinaris*, or *Atrius*, but a heap and sink, or common sewer, in which there is a confluence of Heresies and corrupt Doctrines meeting together) and partly by rage and cruelties; witness their cruelties to the *Albigenses*, and *Waldenses*. About the latter end of the reign of King *Henry the Second*, King of *England*, Pope *Alexander III.* held a Council at the Lateran Church in *Rome*, where they consulted about the extirpation of the *Albigenses*. They were a people that did not acknowledge the Pope, prayed to none but to God alone, had no Images, went not to Mass, denied Purgatory, and read the holy Scriptures. The Pope therefore gave the same graces to them that should spill the blood of these

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these poor Christians, as to them that crossed themselves to go to the holy Sepulchre, and fight against the Sarazens: Hereupon Dominick, the Author of the Order of Dominicans, put above two hundred thousand of them to death: This was done in the time of John, King of England, and by the instigation of Pope Innocent the III. And of the Albigenses and Waldenses, Pope Julius the II. was the cause of the death of two hundred thousand.

Now whosoever be the Instruments of great trouble to the Church, or changes in the world, it is the hand of the Lord that doth it; we have no cause to repine and murmur at such and such, but have just cause to blame our selves for it; others have not dealt so ill with us, as we have dealt with God; therefore when God takes away peace, and sends trouble, takes away the fruits of the earth, and sends famine, takes away health, and sends Epidemical diseases, with these we are to eye God; remember that the Judgments of God are a great deep, and like the great Mountains; if we do not thorowly search the reason of it, let us confess our understandings are too

short to reach to the bottom of it; let us not accuse God of injustice; but confess with Job; *Lo, he goeth by me, and I see him not; his wayes are unsearchable, and past finding out.*

CHAP. III.

II. **G**OD takes away what he pleaseth, in respect of the place where: So Job's Children were taken from him when they were feasting in their Elder Brothers house; a place seemingly of great security. *Naomi* lost her Husband and her two Sons in a strange Land; when she sojourned in *Mohab*, she was left a childless Widow in a strange Country; therefore, saith she, *Call me not Naomi, but Marah, for I went out full, but the Lord hath brought me home again empty, Ruth 1. 21.* So *Jacob* had his beloved *Rachel* taken away from him on a journey; as they were travelling in the way.

III. In respect of the time when; *Nebuchadnezzar* lost the use of his reason, when he was in the height of his glory, walking in his stately Palace of *Babel*, *Dan. 4. 30.* being puffed up with pride:

pride : *Is not this great Babylon that I have built by the might of my power, and for the honour of my Majesty ; and while the word was yet in his mouth , a voice came from heaven , saying , to thee it is spoken , the Kingdome is departed from thee , and the same hour was it fulfilled upon him.* So the rich man in the Gospel had his soul taken from him, even then when he promised himself many years enjoyment of his wealth.

IV. The Lord taketh away by what means and instruments , and in what manner he pleaseth : *Job's Oxen and Asses were taken away by the Sabeans, his Camels by the Chaldeans , his sheep burnt by fire from heaven , his children slain by the fall of an house,* yet in conclusion *Job* doth not say, The Lord hath given, and the Chaldeans and Sabeans have taken , but the Lord hath given, and the Lord hath taken : Now God is said to take away , when Instruments do take away ; it is seldome that God dealeth with a people immediately , but in these outward Providences he stirreth up Instruments to do what is done ; but that which Instruments do, the Lord is said to do, *Isai.*

42. 24. *Who gave Jacob to the spoiler, and Israel to the robber, did not I the Lord?* Men robbed and spoiled them, yet it was the Lords act to send these spoilers upon them; the Act is from the Lord, though the wickedness of the act be from the evil instruments. There are many wayes that God useth to take men away; some die with the Pestilence, and such like contagious diseases; some die by the Sword; one is consumed with famine, another is killed with thirst; some are choaked in waters, others consumed by fire; some are torn with the teeth of Beasts, others are taken away by poyson, and so by many means the miserable life of man is finished.

CHAP. IV.

Sheweth the Reasons why God taketh away from us what he pleaseth.

SECT. I.

I. **T**He reasons why God taketh away from his poor creatures what he pleaseth, are these.

Reas. 1.

Reas. 1. Because of that right and property that God hath to, and in all his creatures; they are his creatures, whatsoever they have he gave them, therefore he doth with his own as he pleaseth: Gods own people did not consider this, therefore the Lord threatens the Church to take away what he had given her, *Hos. 2. 8, 9.* She did not know that I gave her corn, and wine, and oyl, and multiplied her silver and gold, therefore I will return and take away [my] corn in the time thereof, and recover [my] wooll, and [my] flax given to cover her nakedness: Though man be the possessor, yet God is the chief Lord; we are but Stewards, God is the owner, as David acknowledgeth.

All things come of thee, and of thine own have we given thee, 2 Chron. 29. 15. God hath given us only the use of such things he hath committed to us for a time, not the propriety. A Steward cannot say, this house is mine, these Farms are mine, these are my Tenements, this is my Land, these are my Cattle, this is my Treasure, for they are his Lords: He only hath the care of them, not the propriety in them: So every particular man (whatsoever

he enjoyeth) he hath but the use of it, not the propriety. God is the Lord of heaven and earth, he stileth himself the possessor of heaven and earth; all these things are his, he hath *jus ad omnia, jus in omnibus*; a right to all things, a right in all things: therefore he calleth all the creatures his servants, Kings and Emperours are his servants: *My servant Nebuchadnezzar*: and all the Kingdomes of the world are Gods; God calleth all things his: as Jacob said concerning Joseph's sons, Ephraim is mine, and Manasseh is mine; as Reuben and Simeon, they shall be mine, Gen. 48. 5. So God calleth all things his which we do possess. These houses are mine, these riches are mine, these lands are mine, these children and servants are all mine; the Sea is his, and he made it, and all the Fishes therein are his; *The earth is the Lords, and all the fulness thereof*, Psa. 24. 1. and Psa. 50. 10, 11. God challengeth all the creatures to be his; *Every beast of the forrest is mine, and the cattle upon a thousand hills are mine; I know all the souls of the mountains, and the wild beasts of the field are mine; the rich treasures within the bowels of the earth,*

earth; the rich Mines of gold and silver are his, the precious pearls are his, yea all the Inhabitants of the world are his: And all men at the best are but *Domini usi fructuarii* (as the Civilians term it) such as have the use and benefit, but not the right and property in the things they possess. God hath let out the world to the sons of men, as *Solomon* did his Vineyard at *Baal-hamon*, *Cant.* 8. 11, 12. unto certain Keepers. *Solomon* was to have a thousand pieces of silver, and those that kept the fruit thereof two hundred: God will have the honour of property and possession, we the fruit of his Vineyard: Therefore it was a presumptuous usurpation of foolish *Nabal*, *1 Sam.* 25. 11. *Shall I take my bread, and my water, and my flesh, that I have killed for my Shearers?* He speaks like a covetous usurper, as if all these were his own, and not Gods, as if he had both the propriety and use of them. There are two things that demonstrate that God hath the right and property of what we do enjoy.

1. Because there is but one Lord of all things in the world: God is the wise Creator of all things, and he will be the Lord

Lord of all his creatures : he will preserve the propriety of things to himself, although he giveth the useful fruition of his creatures to man. There are two reasons why God made man Master of all the creatures ; one is, *in cum mundus referius sit, intelligeret, quod locum in caelis, & non in terris quareret* : that seeing all necessities are provided for him on earth, he should not seek after a place upon earth to settle himself in, but a Mansion in heaven. Another reason is, to shew, that seeing all things were made before him, that the creatures were the Lords, and not his ; that he was brought to this great house of the world to be Gods Steward, Tenant, or servant ; therefore God enjoyned *Adam* to labour presently, even in Paradise he was to dress the garden : *Adam* in his state of Innocence, when he enjoyed the whole world, yet he was not *Dominus terra*, the Lord of the earth ; the earth was the Lords, and the fulness thereof : *Adam* was but as the French-men call a titular Lord, *Dominus sine terrâ*.

2. Because God will have all men to be dependent upon him ; if men had their riches or honours from themselves,

selves, they would stand upon their own bottom, they would even dare with Impudence to stand out and contest with God: Who is the Lord, saith proud *Pharaoh*? Thus every one would be ready to say, who is the Lord that I should serve him? but when men shall know, that what they have, they have from God, they will depend upon him as a Steward, dependeth upon his Master; you see the unjust Steward, *Luke 16.* was undone, when his Master turn'd him out of his service.

SECT. I.

God many times takes away from us what he pleaseth, to manifest his power and Sovereignty over us; God will have us to see that he is the Commander of all men, and that we are under his Command, and he may do with us, or take from us according to his pleasure, and he is not bound to give us a reason of his actions. We are many times as blind as the Disciples of Christ (and blinder too) when they moved the question about the cause of the natural blindness of the man in the Gospel, *whether that man had sinned,*

or

or his Parents, that he was born so, Joh. 9. 3. Our Saviour answered, neither of both, but that the works of God might be manifest in him. What do I hear (saith S. Augustine) neither he nor his Parents? If there be no man without sin, then doubtless nor his Parents; and was not he himself born in original sin? Or is it credible that in his life time he had added no actual offences to it? and though his eyes were shut, did not concupiscence wake within him? How many mischiefs do some wicked blind men commit, yea from what evil almost do they abstain? his eyes were closed indeed, but an evil mind can keep Centinel well enough within it self. He knew how to think upon; and perhaps to lust after something, which being blind he could not put in execution, but be judged in heart by the searcher of the heart. Doubtless then both had sinned; but their sin was not the cause why he was born blind; what then? *ut manifestarentur opera Dei*, that the works of God might be manifested. Thus far Augustine upon the same place. He saith, *opera Dei*, the works of God (saith Calvin) because as his work of judge-

Noverat cogitare ut forte concupiscere nesciret, quid, quod cecus non possit implere, sed in corde judicari a cordis perscrutatore. Aug. Tra& in Joan. 44.

judgement had been seen in his blindness (which was *opus salutaris*, a work of solitude) so his mercy might appear in his recovery (which was *opus reparationis*, a work of reparation.)

Itaque cum latent afflictionum causa, cohibenda est curiositas, ne & Deus facinus invidiam, & maligni ingratum sit.

Therefore (saith he) when the causes of afflictions are not manifest, Calvin *super Joh.* 9.3.
curiosity is to be restrained, lest we both

do injury to God, and become cruel toward our Brethren. This was manifest in Job, a work of power in taking away all his children, and a work of his clemency in restoring him so many again, and in suffering him to live to see the fourth generation of them, and afterward to die old and full of daies, for God is able even out of stones to raise up children to Abraham, to Job, to every true believer. When God takes from us those things which he formerly gave us, as our habitations, food, rayment, health, wealth; if any man being thus emptied; complain of Gods dealing with him, cannot God reply justly to him, I owe you nothing? what I gave formerly, impute it to my meer love; My gifts are free, I take them

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now away, that you may know whence you had them, not that I am any wayes obliged to you: hitherto I have shewed my liberality and bounty toward you: if I now please to continue so no longer toward you, what Law have you to recover upon me? May I not do with mine as I please? Friend, I do thee no wrong, take what is thine and depart.

St. Augustine explaining Gods equity, saith thus: God takes away from us sometimes things necessary, and so freeth us, that we may know him our Father and Lord, not only pleasing, but sometimes likewise squeezing us.

And who dares or can object the least injury done unto him? And if God take away necessities from us, yet we cannot accuse God of injury; if he taketh them from us, even for his own Honour and Majesty, and to shew his power and Authority over us: let us then cease complaining, we are his subjects, and must be his Clients.

SECT. III.

III. It may be God in taking away our health, wealth, honour, houses, possessions from us, intendeth to bestow better things

things upon us, and then we are no losers but great gainers, if God take away our goods, and give us more grace, if he take from us things necessary for our bodies, and gives us things absolutely necessary to salvation, as pardon of sin, peace of conscience, assurance of his love and favour, what have we lost thereby? It is too low to say (saith one) these are equivalent to temporals; they are transcendently more excellent than all temporal goods; the whole world is nothing to the grace and favour of God, and to pardon of sin: if wealth were as necessary as grace, every Childe of God should have it; therefore godly men have great cause of contentment, if God for reasons best known to himself, doth either deny them, or take from them the things of this life. That Christian is not poor, that is rich in grace; that man is not miserable that hath Christ for his portion; though he hath no house to put his head in, yet he hath a Mansion in heaven provided for him, though he hath no food for his body, yet he hath meat to eat which the world knows not of, he hath Manna for his soul, though he hath no rayment for his body, yet he hath

*Byrds
profit of
godliness.*

hath glorious robes for his soul. What kind of injury is that to take from one a thread-bare out-worn Coat, and to give him a new one that is far better? It is an excellent change to lose temporals, and get spirituals and eternals. We many times think that a great estate is best for us, but God our heavenly Father both knoweth what we need, and what is best for us; were we to be our own carvers, as to our worldly estates and outward comforts, we should do as the young Prophet, who being sent to gather herbs, gathered poysonous weeds instead of wholesome herbs: therefore in all Gods Dispensations toward us, 'tis good to submit to the wisdom of God, who could make all his Children rich and great in the world, but doth not, because in his wisdom he thinks a meaner portion of the things of this life to be better for them than a greater: To have *lectum stramineum, & cibum gramineum*, straw for our beds, and herbs for our food, may be better for us, than with the rich Epicure, to be cloathed in fine linnen, and to fare deliciously every day. In fine, every Christian shall conclude, that estate God allotted me, was best.

best for me, and the poor Christian shall say, as *Luther* did, it was better for me that I was a poor Clown, and a Christian, than if I had been great *Alexander*, and an Infidel.

SECT. IV.

Behold another cause of Gods taking away from us: Some there were that told Christ of certain Galileans, whose blood *Pilate* had mingled with their Sacrifices: an argument of Gods sore displeasure in the eye of man, to be surprized with death, (and that a bloody one) even in the act of Gods service:) but Jesus answered; Suppose ye these Galileans were greater sinners than all the other, because they suffered such things? I tell you nay, but except ye repent, ye shall all likewise perish, *Luk. 13. 1, 2.* And he confirmeth it by another parallel to it, of the men upon whom the Tower of *Siloum* fell; here you see punishment for other mens instruction and example, *ut aliorum na & suorum sint nostra na & suorum*, that other mens scourges should be our warnings: Let every one consider, saith *Cyprian*, not what another hath suffered,

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*unusquis-
que confi-
deret, non
quod alius
passus sit,
sed quid
patiet ipse
mereatur,
Cyprian.
de lapsis
Self. ii.
Calvin
harmon.
sup. hunc
locum.*

ed, but what even he himself deserveth to suffer. In this we may say as he doth. *Plectuntur interim quidam, quò ceteri corrigantur.* Some are suddenly punished, to the end that others may be amended. It is a common disease among men, saith Calvin, to be severe Censors of others, when we see the scourge of God upon them, and to flatter themselves if they escape unpunished; whereas thus they ought to consider: First, that they ought to behold their own sin, and to examine whether they have not deserved the like punishment: Secondly, in that the Lord in his mercy spareth them, and chasteneth others before their faces, to magnifie his name in their own behalf, and to betake themselves unto speedy repentance. *Caus ergo & pravus Arbitrator est, qui hominum peccata ex panis presentibus aestimat:* Therefore he is a blinde and perverse Judge, who taxeth mens sins from their present punishments: *Neque enim ut quisque deterior est, ita primus ad penam irabitur;* for every one that is worse than others, is not therefore drawn first to punishment; *Sed cum paucos ex multis puniendos Deus eligit, in eorum personâ reliquos demit.*

*denunciat, se fore ultorem, ut omnes ter-
reantur.* But when God singeth a few
out of many to be punished, he threa-
reneth, that he will be an avenger to
the rest, that all may be terrified. For
your part, O thou distressed City of
London, say thou therefore with the
Prophet; *Rejoyce not over me O Ene-
my; for though I have fallen, I shall
rise again, though I now sit in darkness,
the Lord shall be a light unto me, I will
patiently bear the indignation of the
Lord, because I have sinned against
him, Mich. 7. 8, 9.* and if any insult
too much, or censure too hard of your
calamity, and glory in their own pro-
sperity, let Christ give them their an-
swer; unless they repent, they shall all
likewise perish.

SECT. V.

God in taking away outward com-
forts from us, doth thereby teach us to
know how to want, as well as to a-
bound. *I know both how to be abased,
and I know how to abound; every where,
and in all things, I am instructed both
to be full, and to be hungry, both to a-
bound, and to suffer need, Phil. 4. 12.*

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Although some of these outward things are in some degree necessary for this present life, yet our heavenly Father knoweth how far forth they are necessary, and how much is necessary for us, or else gives us content in himself immediately without them: yet these things are not so needful as they are commonly supposed to be: it is wonderful to consider what sweet joy and content many a Childe of God hath had, when they have been stript of these things; and the reason is, because when the people of God do want these things, they do more fully apply themselves to God; when a Christian is stript of these, and hath none of these things to rest upon, then the affections of the soul are like water running one way in one Channel: whatsoever *S. Pauls* outward condition was, he could find enough in Christ to be content; in particular, he knew how to be abased, sweetly satisfying himself in this, that he was an adopted Son of God, and he knew how to be hungry, because he had bread and meat to feed on that the world knew not of, and could feast himself with marrow and fatness at that time, when carnal eyes thought him

him ready to perish for hunger: he knew also how to suffer want; contenting himself with that abundance that is found in Christ: Many evil men have been forced to suffer need, but were never instructed to it as *Paul* was; they never learnt to relieve themselves in their wants out of the fulness of Christ, as the Saints do, who (be their wants never so great) do find enough in Christ to satisfy them all. Again, the Lord doth immediately fill and satisfy the soul with himself, when it lies under many outward wants, and replenisheth them with abundance of joy, when they are under many occasions of sadness and sorrow. So saith the Apostle, 2 Cor. 6. 10. *As sorrowful, yet alwayes rejoycing; as poor, yet making many rich; as having nothing, yet possessing all things:* He was filled with the joy of the Holy Ghost at the same time when he had many outward occasions of sorrow: as poor in respect of worldly enjoyments, yet being able to enrich others in God; as having nothing (nothing of the world) yet possessing all things in God. Thus doth the Lord glorify the All-sufficiency of his grace, in giving in himself plentifully to his poor people,

people, when they are under many outward straits and wants.

Moreover, there are many things which we fondly perswade our selves we can in no wise want, while we possess them; but when they are taken from us, God teacheth us how to live without them. One that was formerly rich, and fared delicately, having by the providence of God, lost all, being brought to a hard pinch, is glad of a mess of pottage to his dinner, and to go to bed supperless; he is then taught to be content with his mean estate, and to say, I had not thought I could have lived so sparingly. *Drexelius* tells us of a prodigal Knight, who having buried all his substance in Banquets and Belly-cheer, and for want of an Horse, being forced to go on foot, in this ebbe praised God, and said; I thank God, who hath set me on my own legs again; I had not thought before this, that I was so good a footman: So God deal-eth with many men, he reduceth them to a mediocrity and temperance, by a wholesome penurious indigence. Many while they abound in all outward comforts, are apt to say, *one thus*; I must have so many dishes at my table, I cannot

not keep house without such an annual income; I cannot endure hunger or scarcity: *Another saith*, I cannot want sleep, nor endure watching; I must have such conveniencies and accommodations: but now when God takes away these outward comforts from us, takes away our dainty dishes, our associates, our sleep, and turneth our Wine into water, and turneth us out of house and home, then God instructeth us how to want, how to suffer need, how to fast and watch, and live under decks, or lie upon the ground, or in a prison, or to live in banishment, and then we need not care where or in what condition we be, if the Lord be with us.

CHAP. V.

NOW let us prove the point *de jure*, as well as *de facto*, that the Lord may take from us what he pleaseth.

I. He may do it without crossing his Justice: *The Lord is righteous in all his wayes, and holy in all his works, Psa. 145. 17. Clouds and darkness are round about him; righteousness and*
E judge-

judgement, are the habitation of his Throne, Psa. 97. 2. Or, as it may be translated, are the foundation of his Throne: his Seat of Judgement is composed of, and founded in righteousness; whatsoever he takes away from us, he taketh by Rule, his Throne is upon Judgement and Righteousness; God is infinitely righteous, it is impossible for God to do iniquity; how unjust soever his wayes seem to us to be, yet they are most just; he is the Supreme Lord of all his creatures, and may do with them what he pleaseth, as the Potter with the clay: all acts that God doth, are acts of his will, and whatsoever he willeth, is exceeding just. This is a received Axiome among Divines: *Voluntas Dei est summa perfectissima, & infallibilis Regula divina justitia, & Deus sibi ipsi lex est.* The Will of God is the chiefest, the most perfect and infallible Rule of Divine Justice, and God is a Law to himself; no losses, no crosses that befall us, but do proceed from him who is most just and righteous; therefore we must not murmur at God, when he takes our goods or houses from us, as if he dealt unrighteously with us; but if we
ponder

ponder with our selves what we have deserved, we may behold abundance of mercy toward us under our greatest losses, and his sharpest corrections. Peradventure, thou art in some great pain in some part or member of thy body, but tell me, dost thou not deserve to burn in hell, and to feel the scorching pains of the damned? if such an easie disease doth so torment thee here, think then with thy self how thou couldst lie in everlasting torments? if the pain of one worm-eaten tooth doth so fearfully vex thee day and night, that it almost driveth thee to madness, think then that thou deservest to be tormented for ever with that fearful Worm of Conscience. Thou canst not brook the sight of such a person, nor endure the company of such a man who hath done thee wrong; but tell me then how thou wouldest be able to endure the company of all the damned; yet even this also thou dost deserve: thy sharpest sufferings here are sweet, if compared with hell torments: Perhaps thy house is burnt, thy goods are consumed by the flame, thou hast lost thy husband, thy wife, thy children, thy friends, thy estate: but tell me, dost thou not deserve it, and

much more, even to lose thy God, thy Saviour, thy soul, thy treasure in heaven, everlasting glory and blessedness? Therefore under all thy losses and sufferings; let God have the glory of his Justice, and say with *Mauritius* the Emperour, *Justus es Domine, & justa sunt iudicia tua*. Righteous art thou O Lord, and just are all thy judgments: Or as *Daniel*, *To thee, O Lord, belongeth righteousness* but unto us confusion of face: Say thou, I am unrighteous, thou art righteous; I am a sinner, thou art just.

II. God may take from his creatures what he pleaseth, without crossing his goodness or mercy: his mercy is free, it is not due to any, he hath mercy on whom he will, therefore he may take away what he will from any: it is a mercy that God hath left any good thing in the possession of sinful man, who might have stript us of all; and when he doth a little consume us, it is his mercies that we are not utterly consumed. S. *Augustine* well weigheth the words of S. *James*: *Behold we count them blessed which endure. Ye have heard of the patience of Job, and have known what end the Lord made.* They should

August.

should not therefore, saith he, suffer the loss of their goods, in hope to receive their goods again, as *Job* did; for his wounds and rottenness made him whole, and all those things which he had lost were doubly restored to him. That therefore we should not, when we suffer temporal losses, expect or look for such a remuneration, he saith not, ye have heard of the patience and end of *Job*, but he saith, ye have heard of the patience of *Job*, and have seen what end the Lord made; as if he had said, Endure the greatest losses as *Job*; but for this your enduring do not expect the restitution which *Job* had of temporal goods, but rather of a more enduring substance laid up in heaven for you.

III. God may take away what he pleaseth from us, without crossing his truth and faithfulness: For

1. Gods promises by which he engageth to us in these outward things, are conditional; and what man living is able to say, that he doth so exactly perform his conditions, that God cannot take any thing from him without breach of promise? who among us hath performed the conditions of the

*Certe si
beneficio-
rum Dei
essemus
capaces,
liberalius
nobiscum
ageret De-
us. Cal-
vin.*

promises? your iniquities have withheld good things from you, saith the Prophet: So I may say, your iniquities have taken good things from you: We have either failed in our duty, or we have been unthankful for what we received from God, or we were not wise Stewards of Gods blessings, or we waxed proud and wanton, and forgot God the giver of our blessings, therefore God hath turn'd us out of all, or the greatest part of those good things he gave us, as a chastisement of our sins, and negligence in our duties: Could we make good the condition of the promises, we should still find God making good all the promises of this life to us: Assuredly, saith *Calvin*, if we were fit and meet to receive Gods benefits, he would open his hand, and deal more liberally with us: Therefore when God takes away your goods, your wealth and substance, search and try your wayes, and you will find your iniquities to be the cause, and then you will see little ground to blame God for unfaithfulness in his promises: for albeit abundance of outward things be promised to the godly, yet if we are deficient in our duty, he may

may either with-hold or take away those good things promised; for these things are promised upon condition of our hearkening diligently to the voice of the Lord our God, to observe and do all his Commandments, *Deut.* 28.

1, 2.

2. God may take what he will from the wicked, without crossing his truth, because they have no interest in Christ and his promises; the promises are all yea and Amen in Christ, but the wicked can claim no interest in the promises, because they have no interest in Christ; and if God leave them any good thing, it is more than he promised them; if he take away their children, and leave them health, it is more than he promised them; if he takes away health and wealth, and give them only their lives, if he cast them not into hell it self, it is more than he promised them.

IV. When God takes away health, wealth, goods, liberties, outward comforts, from his own people, he hath made up all their losses afore-hand; he hath given himself, an infinite God, to be their portion; nay, he that takes these outward things from them, will give them a kingdome, and that will make

up all their losses, and therefore he may take away all other things. See how God speaks to *Abraham*, Gen. 15. 1. *Fear not Abraham; I am thy shield, and thy exceeding great reward.* Had *Abraham* left his native Country, his Kindred, all save one *Lot*, and was he also gone from him to dwell in *Sodom*? was *Abraham* now as one alone among strangers, among Idolaters and Atheists, and those the most execrable in the world, the very brood of *Cham*, the Father of *Canaan*, a people devoted to destruction, having four hundred years given them to fill up the measure of their sins, and yet hath *Abraham* no cause to fear? no saith the Lord to him, *Fear not Abraham*: The Majesty of God is pleased to stoop so low, as in love to give a reason hereof to *Abraham*, and one, that *Abraham* must needs say, was very sufficient: *I am thy shield, and thy exceeding great reward*: which is more full, than if God had said, I will shield thee, and reward thee, though that had been enough; but God promiseth himself as a shield to him, and so assureth him of an infinite protection; yea, he giveth himself as a reward to him, an exceeding great reward.

ward. What cause then hath *Abraham* to fear? Fear no dangers, nor enemies, for I am thy shield; fear no wants, nor losses, for I my self am thy reward. Are any dangers so great, any enemies so strong, that I cannot shield thee against them? who am ready to cover thee with my wings, and defend thee against all the wicked of the world, and against all the legions of hell? canst thou be undone by any losses, or be sunk by any wants, when I my self am thy exceeding great reward? Hast thou the possessor of heaven and earth in thy possession? and hast thou cause to fear any wants? if the earth cannot supply thee, heaven shall; if neither heaven nor earth can, yet I will, who am the Lord of heaven and earth, I my self am thy exceeding great reward. So *Gen. 17. 7, 8.* *I will establish my covenant between me & thee, & thy seed after thee in their generations, for an everlasting covenant to be a God to thee, and unto thy seed after thee.* He doth not say, only to be a helper to thee, or a friend to thee, but to be a God to thee; I will give my self to thee; as I am essentially God, so I will be a God to thee, thou shalt have me for thy own; those that are in Cove-

nant with God, they are in possession of an infinite good, and they have him in everlasting possession.

CHAR. VI.

Use 1. **T**His may serve to discover to us the extreme folly of those whose chiefest care and greatest labour is about the getting worldly goods that may soon be taken from them; their shops, their trading, their wares, their plate, their jewels, their money, their corn and wine, and oyl, their houses, lands and possessions, their wealth and substance are in their thoughts, and God is seldom or not at all in all their thoughts; heaven is not in their desires, and grace, which is the riches of heaven, is nothing lookt after; these things are the least of their thoughts and endeavours: when they are to leave the world, then is their time to think of God, and to take care for grace, and for their immortal souls; when they are dying, then is their time to study how they may become godly: while they are strong and healthy, and fit for labour, their main care and labour is for the meat

meat that perisheth, and to try who can outstrip one another in worldly riches, although God can soon clap a pair of wings to them, and make them to flee away from them. These things are the *summum bonum*, the chiefest good, the very God of the world, the Paradise, the All in All of this world, the great *Diana* that all the world magnifies; they think it better to be out of the world than to have no riches, esteeming them the only miserable men that are poor and needy: *Jeroboams* golden Calves are still the worldlings God, the world is of *Jeroboams* Religion to this day; no lusts are more unsatiable than worldly lusts, they are green and vigorous even in old age, the love of the world is a sin that never waxeth old; when men should think most on the world to come, yet then are old earth-worms too mindful of this present evil world.

O what unspeakable folly is this, so eagerly to thirst after and pursue such perishing vanities, which may soon be taken from us, and which only serve us while we are in this world; for if once our soul be taken from us, then whose shall all these things be? while the rich

God's Sovereignty Displayed.

rich Glutton lived in the world, he fared deliciously every day, and wore Purple and fine linnen every day; but when he died, he left all these things behind him: Death turned him out of the comforts and possession of these things. He that drank Wine in Bowls, is now drinking of the Cup of Gods wrath in hell: he that had all things to the full, doth now want a drop of water to cool his flaming tongue; he that was cloathed with Purple and fine linnen every day, is now bound with chains of darkness, and cloathed with woe, curses, and unspeakable wrath: he that maintained Hawks and Hounds for his delight and pleasure, is now howling and roaring with cursed Fiends and damned Hell-hounds. Thus he that had the worlds goods only, while he was in the world, he hath nothing in hell to enjoy but Gods wrath, that is his everlasting portion.

So again, rich *Abraham* and *Job*, that had this worlds goods, have now no need of them in heaven; there is no need of the Sun by day, nor of the Moon by night, for the Lord God is the light thereof. What a folly is it in men therefore to labour so eagerly after this worlds

worlds goods, and to set their minds upon them, and to neglect the good of their immortal souls; to love riches more than grace, and love dross and dung more than Christ, when as Christ and Grace will bee their comfort in this world at death, and in the world to come when this worlds goods shall be taken from them; though your houses and goods be burnt and consumed to ashes, yet Grace is a good that fire will not burn, nor water drown. Justly did our Saviour call the rich man in the Gospel, *fool* (and in him all such fools) that had more care for this world than for heaven. Who ever seeks the world for their bed, shall at best find it but short, and ill made, and a stone and thorns under their sides to keep them waking, rather than a soft Pillow to sleep upon. O that it were written upon the bags, upon the doers, upon the chests, tables, counting-houses of worldlings, which holy *Job* said, *Naked came I forth of my Mothers womb, Job 1. 21; and naked shall I return; I must appear before God not in the worlds goods, but in the sins which I have done in this world: It pitieth me many times to see the industrious Bees to take*

take such great pains all the Summer to get a little honey for the winter; they go abroad daily from flower to flower to suck honey, and carry it to their Hives, and are burnt in their Hives perhaps before winter cometh, and others take the honey. Thus worldlings toil, and spend their lives and strength for the goods of this world, and think in their old age to take their ease, and give up themselves to a devout solitude; but before that, it may be God takes away their goods by fire or water, or suffereth thieves and robbers to break in upon them, and take away all their wealth and riches from them; or it may be death cometh, and exerciseth dominion over them, and turneth them into hell, and there they burn, and others enjoy their goods upon earth. Will ye then spend most of your care, thoughts, strength, and time, for the things of this world, and have no care and thoughts for grace and heaven? Will ye like *Martha*, cumber yourselves about many things that may quickly be taken from you, and neglect the one thing necessary that shall never be taken away from you, if once you have it? *Luke 10. 42.* This worlds
goods

goods will do you good no longer than you live in this world, but godliness will make you happy, and the fruit of it will remain with you, when the goods and the world it self shall have an utter end: Leave then this worlds goods to the children of this world, whose names are written in the earth, they are the only portion of worldly men: So *Abraham* said to *Dives*; *Son remember, thou in thy life time hadst thy good things.* God gives unto *Esau's* the fatness of the earth, but denies them the dew of heaven. Indeed, God sometimes promiscuously scatters these outward things upon the godly and the wicked; he gives the wicked some share of his goodness, yet it is worth your observing, that *Isaac* would not vouchsafe to call *Esau's* Portion a blessing, yet he gives him the fatness of the earth; the worlds goods are the influences of Gods Providence, not of his love; only the riches of his Grace is the influence of his love and favour. Ah! what pity it is to see how Satan layes upon many men a burden of cares above a load, and makes a Pack-horse of their souls, when they are wholly set upon the world; we owe the De-
vil

vil no such service; it were wisdom then to throw off that heavy load into a mire, and to cast all our cares upon the Lord: Oh never seek warm Fire under cold Ice; this world is not a field where true happiness groweth.

CHAP. VII.

Use 2.

THe work which now remains to be done, is the application of this to the distressed Citizens of *London* in special, many of whom have had their goods and houses taken away and consumed to ashes by that late sad and raging fire that hapned among them.

1. I beseech you enquire into the procuring cause, and that you will find to be sin: if sin be in the City, and in the house, vengeance may quickly be seen at the door, and at the gate; sooner or later God will visit iniquities, sin shall never go unpunished. This was *Dauids* resolution when God took away his subjects, *Behold it is I that have done wickedly, but these sheep what have they done?* 2 Sam. 24. 17. This was *Hezekiah's* confession for his own life. *I have cut off like a Weaver my*

my life, *Isai. 38. 12.* Thus did that godly Widow of *Zareptha* acknowledge at the death of her Son. *What have I to do with thee O man of God, art thou come unto me to call my sin to remembrance, and to slay my son?*

1 Kings 17. 18. She verily thought, that either some of her former sins, or else the not using of so holy a man according to his place, was the cause of this present punishment: A harsh string to be touched, but will be tuneable enough in the ears of the Childe of God, that is already touched with the feeling of sin, whose heart is still rather in the house of mourning, than in the house of mirth: it is the Unison of Gods people, *We have sinned, and dealt wickedly.* Our Saviour prophesied, *Mat. 24. 12.* that *iniquity shall abound, &c.* and do not the times wherein we live tell us, that iniquity doth abound? It hath abounded, and doth abound exceedingly among us in all our Country Towns and Villages; but I had almost said, it cannot abound more than it hath among you in *London*. I wish I could draw a veil over the sins of these times, and cover the iniquities of the City and Country, as

Con-

Constantine did over the errours of learned men in his daies. But the sins of our times, and the iniquities of your City cannot be hid; they are too publick, too common among us: See whether all manner of sins do not abound among you? the iniquities of the head, the iniquities of the heart, iniquities of the tongue, iniquities of the life, do abound in the midst of you: have not the streams of all iniquities fallen into your City, as all waters and rivers run into the Sea? There are some particular sins for which God threatens to poure down fiery showres of wrath and indignation upon a people.

1. The first I shall set before you is Sabbath-breaking, the profanation of the Lords day, *Jer.* 17. 27. See how God threatens the City of *Jerusalem* for this sin. *But if you will not hearken to me, to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the Palaces of Jerusalem, and it shall not be quenched.* Examine now whether there were not many among you that neglected and despised the publick worship

ship of God; and others, that as soon as they came out of the House of God, laid aside all thought of the Word preached to them, either spending the rest of the day in the Alehouse, or in some idle recreations; yea, many suffering their children and servants in the close of the Publick Worship, to turn Gods Ordinances, *sc.* prayer, singing of Psalmes, hearing the Word, into shouting and clamors, idle sports, and foolish loud laughter, and that in such a rude manner, as if they would profess themselves open despisers of God and of his Ordinances: Is this to bring up your children in the nurture and admonition of the Lord? Is this to do like *Abraham*, to command your children & servants to keep the way of the Lord? Is it a wonder to see Gods Judgments upon your City, to see the Plague raging among you, & destruction wasting at noon-day, poverty encreasing, and a fire kindled in your Gates, and devouring the stately houses and Palaces thereof?

SECT. II.

A second sin, is a general contempt and rejection of the Gospel, and a despising of his faithful Messengers. We read, *Mat. 23. 37, 38.* that our Saviour pro-

II.

prophecieth of the destruction of the
 Temple of *Jerusalem*, for killing, and
 crucifying, and stoning some of Gods
 Prophets, for scourging others in their
 Synagogues, and persecuting them from
 City to City; therefore, saith he, *Be-
 hold your house is left unto you desolate.*
 His Disciples were troubled to hear
 that so goodly a Structure should be
 made a ruinous heap: wherefore they
 shewed him the goodly buildings of the
 Temple, wishing him but to look on
 them, vainly imagining, that he could
 not but admire the stateliness of the
 house, and sumptuousness of the build-
 ings, and would call in his threatning,
 and prevent the desolation of it: but
 Christ, who regardeth not the magnifi-
 cence of buildings, or persons, but will
 stain the pride and glory of man; was
 so far from revoking his threatning, as
 he doth assure them by an oath, that
 the stately Temple so much admired
 for its curiousness, so strongly seated
 and enriched, should not only be left
 desolate, but should be totally demo-
 lished: *Verily I say unto you, there
 shall not be left here one stone upon ano-
 ther, that shall not be thrown down,*
Mat. 24. 2. This was for their con-
 tempt

tempt of the Word, and their cruelty toward the Prophets. This sin God hath alwayes avenged, and will avenge with the sorest destruction; the Temple in *Jerusalem* was afterward burnt and utterly overthrown by the Romans: no flame is more fierce than when oyl, wine, or sugar are fired: if you will know when the sins of a people are at the full, and ripe for the sickle of destruction, it is when the Gospel is rejected, and his Messengers despised, and misused. *They mocked the messengers of God, and despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, till there was no remedy: Therefore he brought upon them the King of the Caldees, who slew their young men with the sword in the house of their Sanctuary, and had no compassion upon young man or maiden, old men, or him that stooped for age, he gave them all into his hand: and all the vessels of the House of God, great and small, and the treasures of the house of the Lord, and the treasures of the King and of his Princes, all these brought he to Babylon: and they burnt the house of God, and brake down the wall of Jerusalem,*
and

and burnt all the Palaces thereof with fire, and destroyed all the goodly vessels thereof, 2 Chron, 36. 16, 17, 18. Whether you are guilty of this sin, you best know.

SECT. III.

III.

A third sin is the sin of oppression: when men grinde the faces of their needy Brethren, and make the necessities of others their advantages to oppress them the more: how can the love of God dwell in such hearts? I may say to such, you rob the poor because they are poor, and grieve their sad hearts rather than relieve them, dealing with them (as the Jews did with our Saviour) in their extreme sufferings, give them gall and wormwood to drink, instead of waters of comfort: their own poverty (like Solomon) chastiseth them with whips, and your oppression (like Rehoboam) whips them with Scorpions; and as he told the oppressed people, that his finger should be heavier than his Fathers loins; it is most true of your oppression, it is far more tyranny than their wants: whereas you should pour oyl into their hearts,

you

you pour in vinegar to aggravate their calamities ; whereas you should shew mercy to them in misery, you shew all cruelty to the miserable ; your bounty should relieve them, your cruelty draws more from them. Oppression is like unto a Grindstone, yea, it is as a Millstone hung about the necks of the needy, and sinks them deeper and deeper into want and misery : the poor are the grapes, and you are the Wine-pressers squeezing out the blood of the poor : It is a notable phrase of Solomon, *Prov. 12. 10. The tender mercies of the wicked are cruel* : it is in the Hebrew, the bowels of the wicked are cruel : The tender mercies] that is, when men seem to shew mercy to their needy brother, their words and actions carry fair shews of compassion, as lending money to them in their necessity, yet there is much cruelty in those mercies in the event ensuing thereupon. How often do Oppressors fetch home their money lent to needy brothers with a vengeance, and unconscionable exactions ? How often do they take the garments which should cover the nakedness of their needy brethren for a pledge ? and instead of cloathing the naked,

naked, they expose them to nakedness, *Exod. 22. 22, 23.* God threatens, *if thou afflict any stranger, widow, or fatherless child, and they cry at all unto me, I will surely hear their cry: Oppression is a crying sin, it cries for vengeance; yea, Gods anger will burn against such merciless men; And my wrath, saith he, [shall wax hot] and I will kill you with the sword.*] God threatens to meet with the Oppressor by one judgement or other: and God will make your Wives and Children to be in the same extremity, that your needy Brethren are. *The stone shall cry out of the wall, and the beam out of the timber shall answer it, Habak. 2. 11.* Suppose the poor and needy whom you oppress, do not cry against you, yet these dumb inanimate creatures will cry out against your oppressions for vengeance upon you. *Amos 5. 11.* *Forasmuch as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them: God threatens to take away the habitations of such as oppress the poor and needy.*

SECT. IV.

IV.

A fourth sin I will set before you, is incorrigibleness under former judgments: God sent the Plague to the great City of this Land the last year, which swept away many thousands of the Inhabitants, week after week, for a great while together; and even to this day the Plague rageth in many Towns, Cities, and other places in this Land: But my Brethren, who is the better after this sore Visitation? Did not sins of all sorts and kinds abound in the great City, before God consumed great part of it with fire? Oh what wicked and profane practises hath over-spread it since the late devouring Plague, like the Sluggards Field that *Solomon* speaks of, that was all over-spread with thorns and thistles; and not only so, but persons of all ranks and conditions, and estates (it is to be feared) have been Actors, Factors, and Abettors of sin; most men have run into sin with more greediness than before. As *Noahs* flood covered hills, dales, mountains, vallies, so the flood of ungodliness hath covered high and low, rich and poor. Though

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God

*Opposita
juxta se
posita cla-
rins elu-
cescunt.*

God justly punished us, yet in the time of his just wrath he remembered to shew mercy, *Habak. 3. 2. The mercies of God are over all his works*, even over his penal judiciary works, *Psa 145. 9.* his mercy is most conspicuous in times of judgement; to command deliverance when we are in the mouth of danger, in the Den of Lions, in the Burning Furnace, is mercy indeed: to save a people being in the very jaws of death, is mercy indeed: it is the Lords mercies you were not utterly consumed, the Sword would have consumed, the Plague would have devoured all; these judgements like fire and water, are merciless; had not God interposed his own mercy, you had been utterly consumed; if mercy had not rebuked his judgements, they had swallowed you up quick, you can no more resist an overflowing judgement, than a level of Sand can withstand the inundation of the Sea. The Lord gave you a respite after the last years wasting plague, he moderated his wrath, and did not make a full end of you; the Lord would make tryal, whether you would act according to your resolutions, vows and promises made in the day of your distress. When
the

the plague of Frogs was upon *Pharaoh*; when the Frogs were crawling on his bed, on his table, in his chamber, when he heard Frogs every where croaking, and saw all *Egypt* to be filled with them, then he sent for *Moses* and *Aaron*, and begs them to pray for him: *Entreat ye the Lord to remove the Frogs*; and then he promised to let *Israel* go, and they should serve the Lord: *Moses* prayed, and God removed that plague; then he put *Pharaoh* upon the tryal whether he would be as good as his promise, but then he hardened his heart again, and would not let them go: By this God made a discovery of the grand hypocrisie of his heart; hath it not been so among many of you, in the time of your sickness, in the day of your calamity, when you supposed your selves to be very neer to death, did you not then promise to let your sins go? God was pleased to give you a respite, to let you at liberty, and have not many of you again hardened your hearts, and refused to let your sins go? therefore you may think God hath now suffered this late fire that was kindled among you, to devoure your habitations: Certainly, it

were better to have no respite given at all, than to have it, and abuse it: it were better to be taken away by the first judgement, than to have a respite between judgement and judgement, if you repent not; for now ye become greater sinners, and you treasure up for yourselves more wrath; the more respites you have given you, and you abuse them, the greater will your condemnation be: To such the Lord saith, *Why should ye be stricken any more? ye will revolt more and more, Isai. 1. 5.* They were never the better for all the stroaks of God upon them, but encreased their revolts; now see what judgement follows hereupon, Ver. 7. *Your Country is desolate, your Cities are burnt with fire, and your Land strangers devoure it in your presence. Scultet. in* *tetus on this place saith, it is Theologi-*
Jes. 1. 5. ca Pictura Germanie, a Divine Picture
of Germany; I may say it is Theologi-
gica Pictura Londini, nec-non totius
Angliae; it is a Theological description
of London, yea of all England, I
mean of the wicked in City and Coun-
try, Isai. 26. 10. Let favour be shewed
to the wicked] i.e. let a respite be given
him from destruction, yet will he not
learn

learn righteousness, but return to their former wickedness; see how God threatens them. *Ner. 11. The fire of thine Enemies shall devour them. Though thou bray a fool in a Mortar with a Pistle among Wheat, yet his folly will not depart from him, Prov. 27. 22. Though God doth pound them even to powder, following them with stroak upon stroak, yet their folly remaineth with them.*

SECT. V.

Whoredome is a sin also which God threatens to punish with fire. *Sodom and Gomorrha* burned with lust, and God overthrow and consumed them with fire and brimstone from heaven. O how many have been guilty of this sin in City and Country? how many are there who have eyes full of adultery? *1 Pet. 2. 14.* How do multitudes of men make lusting after a woman the end of their looking upon them? they look in order to their lusts, making no other use of their eyes than a man doth of a Burning Glass, meerly to set their own hearts on fire of unclean lusting: yea, many continue looking, till their

V.

Chrysost.

in Mat. 5.

28.

hearts be enflamed with lust after women; *pulchris vultibus oculos affigunt*, they nail their eyes, and fasten them to beautiful faces, as *Chrysostome* speaks, delighting to feed their eyes with the sight of women, and seeking after beautiful faces to feed their eyes with them, and as the same Father saith, not so much that they would commit corporal uncleanness with them, but only that they may lust after them. As often as a man looketh on a woman with a fixed eye, or a glancing eye, it mattereth not much; if it be accompanied with a lustful motion, this is adultery before God; how many such adulterers are there every where?

And as with the eye, so there are many that commit adultery in the heart, as by unchaste imaginations, and unclean fancies, and by lodging unchaste thoughts in their hearts, and giving entertainment to them: how many are there, whose hearts do long, lodge, dwell, and insist upon unclean things? which is abominable heart-adultery in the sight of God, inwardly wishing to have their lusts and desires satisfied, with an actual Commission of carnal uncleanness with those persons they lust

lust after? yea, many take great delight in such wanton and unchaste fancies and contemplations; this is an high degree of adultery in the heart.

I know it is a question whether every such thought and motion of the heart be a sin, as long as a man doth not consent unto them. Papists will not acknowledge them to be sins till they are accompanied with delight and consent; but *Paul* determineth the question, *Rom. 7.* who there tells us, that such motions are sins, whether consented to, or not; delighted in, or hated. *Paul* did not consent to them, yea *Paul* hated them, yet he acknowledged them to be sins; whatsoever is a transgression of the Law, is a sin; now to cover, not lust, is forbidden by the Law; whether a man consents to it, or not consents to it; hateth or delighteth in it, yet because he covereth, he sinneth; to consent to them is a higher degree of sinfulness; the fuller consent men give, the more hainous sins are; the more men delight in such lustings, it is an higher degree of sinning against God. Hence you see the reason why our Saviour doth so much condemn the filthiness and uncleanness of the heart, *Mat.*

5 27, 28. Heart-adultery is *minoris infamia*, of less infamy, because it is secret, and unknown to any man; but it is *majoris culpa*, a greater fault; the reasons are these. 1. Because heart-adultery argues Atheism and contempt of Gods presence more than the outward act; thou addest that in the sight of God, which thou wouldest not act before a poor sinful man. Moreover, 2. Heart-adultery is more directly against a mans own soul than other sins: here a man makes his own soul the adulterer, and the adulteress, the Bed, and the Brothel-house, the *Incubus* and *Succuba*, the Agent and Patient, the Whore and the Whoremonger. 3. Adultery in the heart is far more frequently committed in the heart; than the outward act is or can be; opportunity can never fail the Adulterer in his heart, he can have an opportunity when he will: The heart-adulterer can never want an adulterous subject, he can frame one in his mind, and can with delight commit folly with his own imaginary Strumpet; he can do it in every place and company, yea, though a thousand eyes be upon him; and when he wanteth strength and ability of body, yet

yet then his will and fancy is strong to act this wickedness; sick men, old men, can then commit mental uncleanness with greediness; yea, many there are that come into our publick Congregations, chiefly to look after and look upon beautiful faces, and when they are outwardly conversant in the Worship of God, when they are hearing the Word, their eyes and heart may then be full of adultery. What cause have we all to bewail the woful pollutions of our hearts? Who can say my heart is clean?

Now for corporal uncleanness, never was this sin thought to be more frequently committed in the great City of this Land, than it hath been within these few years past. The Lord might now take up the same complaint against many wanton Gallants, as he did by the Prophet Jeremiah of old. *When I had fed them to the full, they then committed adultery, and assembled themselves by troops in the Harlots houses. They were as fed horses in the morning, every one neighed after his Neighbours wife: shall I not visit for these things, saith the Lord? shall not my soul be avenged on such a Nation as this? Jer.*

5. 7. 8. 9. The Lord chargeth the people of *Jerusalem*, that they had committed fornication with the Egyptians, and with the Assyrians, and multiplied their fornication in the Land of *Canaan* unto *Chaldea*; and yet they were not satisfied therewith, *Ezek.* 16. 26, 28, 29. Therefore the Lord threatens to give them up into the hands of those that should strip them of their cloaths, and take away their fair jewels; and leave them naked and bare, *ver.* 39. and *ver.* 41. saith he, *They shall burn thine houses with fire, and execute judgments upon thee in the sight of many women; and I will cause thee to cease from playing the Harlot, and thou also shalt give no hire any more.* It had been well if *London* had not been too true a Comment upon this Text, both in the sin, and in the punishment.

SECT. VI.

VI.

A sixth sin is the sin of drunkenness and intemperance. How many might have been seen in every corner of the great City, who drank daily till they could drink no more? who rose up early in the morning to follow strong

Strong drink, and continued until night, till the Wine enflamed them, whose frequent walks were from their own Beds and Houses to the Alehouse, and from the Alehouse to the Tayern, whence (being not able to stand by themselves) they were led or carried to their Beds again, reeling to and fro, staggering, and being at their wits end; and so they who had something of men in them when they arose in the morning, were (when they came to lie down at night) turn'd into Beasts, their understandings being departed from them, and themselves at their wits end? As the old world was swallowed up with the flood, so are many mens bodies and souls with liquor: as those waters prevailed exceedingly, so that all the high hills and mountains were covered, and every man (as well as Beast) that was not in the Ark, died; so doth the deluge and flood of drink prevail upon drunkards; not only their bellies, but their brains are covered, not only the valleys of their sensitive powers, but also the mountains and high hills of their rational faculties are over-top'd; their reason and understandings are drowned, and all their
wisdom

wisdome is swallowed up : Every thing of a Drunkard dies in him (every thing of a man) and for the present he gives up the Ghost; nor is there any Resurrection or reviving till the next morning, when these strong waters are asswaged, and these floods decayed and dried up : Sad it is to think how this deluge of excess in drink hath drowned the face of City and Country, and risen many Cubits above the highest mountains of Religion and wholesome Laws. Oh what swarms of drunkards might be seen in some great Town or City in one day ? Go but to some great Fair or Market, and you may see drunkards lye in ditches, or upon the high-way at the Towns end where a Fair is kept, as if some field had been fought; here lies one, there lies another, even like unto men that are slain in the field, and are stark dead. I have read, that there was a street in *Rome*, called *vicus sobrius*, because there was never a Drinking house in it : but where should a man have found such a street in the great City, or in any other populous Town or City in *England* ? Multitudes there are who take a pleasure in drinking, till their bellies and throats
can

can hold no more, yea, many there are, who by accustoming themselves to frequent acts of immoderate drinking, have gotten an habit of being able to drink excessively, without being distempered by it, notwithstanding that woe that is denounced against them that are mighty to drink wine, and strong to pour in strong drink; that is, woe unto them that by repeated Acts of drunkenness, have made themselves like brewers horses, able to bear away a greater quantity of drink than other sober healthy persons are, or themselves at first were. It is a sign of destruction and desolation approaching upon a people, when they are not ashamed of such a swinish sin, but drink and stagger, and reel to and fro in the face of the Sun: O fearful condition of those that are not ashamed to go on in drunkenness, which is one of the most shameful sins, and most contrary to the light of reason. Certainly God hath his times of visitation, for this, as well as for other sins, and then the drunkard shall be cast down, and shall be able to stand no longer.

Sect.

SECT. VII.

VII. A seventh sin I shall set before you, is the sin of Pride; especially pride of apparel; and to what height of pride in this kinde were people grown every where, especially in the great City of this Land, who knoweth not? it is a note of levity and vanity of minde, to be still devising and following new fangled fashions; it makes the world beleeve the Moon to be our Mistresse, and predominant Planet, and then it will plainly appear, we are no better than lunaticks: It is a great reproach to the *English* Nation, to follow all new devised fashions, and especially to bee the *Frenchmens* Apes, who are generally haters of our Nation: therefore in Forreign parts they paint an *English* man naked, with a piece of cloath under his arm, and with a pair of shears in his hand, seeking a Taylor to finde him out a new fashion. The use of Apparel is, 1. for necessity, to cover our nakednesse. 2. for ornament and comlineffe. 3. for distinction of age, of sexe, of quality; for great personages may, and should wear rich apparel, so it be grave, sober,

ber, and seemly: but now people of all ranks almost are grown to an excess in this kind, and the servant can hardly be distinguished by his apparel from his Master, nor Gill from a Gentlewoman. Apparel sheweth what most people are that wear it; it uncovers their hearts to the world, you may know whether people are chaste or wanton, proud or grave, sober or fantastical by the apparel they wear. Is not he condemned for a very fool that takes more care to be comely, proud, and rich in apparel, than to be healthy? Is not he a fool to be laught at, that will brag of a clean Band, and hath a foul dirty face, and will not wash it? Strange it is to see the folly of men, whose special care is to adorn their bodies with costly apparel that they might appear comely and glorious in the sight of men, but regard not how ugly, how deformed, how polluted and abominable their souls are in the sight of God. As God complained of the Jews, *Is it time for you to dwell in your filthy houses, and this house ye waste?* Hag. 1. 4. So God may complain, is it time for the daughters of England, for the daughters of London to be haughty, and walk with stretched

stretched out necks, and wanton eyes, walking and mincing as they go? when the Lord is pouring out his fury, like fire upon them, and marring the pride of *England*, and the great pride of *London*, as sometime he threatned to mar the pride of *Judah*, and the great pride of *Jerusalem*, *Jer. 13. 9.* Ah! how do many people spend more precious time in dressing their bodies, than in trimming their souls; and delight more to see their faces in a glass, than to view their hearts in the glass of the Word! Oh what will become of their souls, when God shall strip them of their gaudy cloathes, and pampered bodies! What confusion will fall on them, when their souls shall appear naked before the Lord! Then they will cry out; *the joy of our heart is ceased, our dance is turned into mourning; the crown is fallen from our head, wo unto us that we have sinned.* Our crown of honour, our crown of pleasure, our crown of pride is fallen from our heads, wo unto us that we have sinned, and walked in pride. Pride is the usher of ruine; *Pride goes before destruction, Prov. 16. 18.* One asked an Heathen Philosopher, what God was doing? he answered,

Lam. 3. 15
16

swered, *Totam ejus occupationem esse in elevatione humilium, in dejectione superbiorum*; It is Gods whole business to exalt the humble, and to abase and cast down the proud. *Behold the day cometh, that shall burn like an oven, and all the proud, &c. shall bee as stubble.* Mal. 4. 1. Though now they are like iron and steel, yet then they shall bee like stubble before the fire of his devouring wrath.

CHAP. VIII.

HAVING discovered those Capital sins for which we have just cause to think God hath been pouring out his anger against City & Country; let me now in the next place Exhort you to mourn bitterly, for these and for all your sins: It is not enough that you mourn for the loss of a Husband, of a Wife, of a Childe, of your Goods, of your Estate, of your houses; this sorrow is that which the Apostle calls *worldly sorrow*, 2 Cor. 7. and it is so far from working comfort in the end, that it worketh death; not only death temporal, but also death eternal: if this sort of men weep their

II.

their eyes out, and their hearts out, for these carnal things; yet shall they no more partake of divine joy, than the tormented Glutton doth of heavenly comfort. *David's* mourning for his son *Absolom* was carnal, and did no way tend to his true comfort; *Joab* did justly blame him for his bellowing and howling for the death of *Absolom*. This mourning may be found in *Pharoah*; such was *Esau's* mourning for the loss of his Father's blessing. The Prophet *Hosea* tells us, that wicked men will howl upon their beds, for corn and wine, for the want or loss of temporal goods, *Hos. 7. 14.* They entertainment for these things, but cannot lament for their sins, or lament after God; the loss of God and of Christ, is not such a matter of mourning to them.

Neither is it available, to mourn merely for the Judgements of God inflicted upon us: Oh how did *Cain* mourn, when the wrath of God was upon him. So did *Pharoah* under Judgements; and *Ahab* humbled himself greatly; so do the damned mourn to eternity in hell: The wicked mourn, not because they have sinned, but because they are punished: God no more

re-

regardeth the howling of sinners under judgement, than we regard the howlings of dogs when they are beaten.

Neither is all sorrow for sin, godly sorrow; yet this is an high degree of mourning. *Pharaoh* lamented his wickedness, *I have sinned*; *Judas* also lamented his grievous sin, *I have sinned in betraying innocent blood*, *Mat. 27:3* and now he mourneth in hell for his sin: and we have some examples of men, who sin and mourn, and then sin afresh, and mourn afresh, crying out, *O my pride, O my drunkenness, O my swearings, O my uncleanness!* that the beholding their bitter mourning, would make a tender heart to mourn with them; many such there are that mourn on earth for a fit, and mourn in hell for ever. *Prov. 5. 11, 12, 13.* Death-bed lamentation and mourning for sin, is not alwaies repenting mourning.

Neither are all that mourn under dreadful apprehensions of Gods anger against them, and terrors upon them arising from their sense of sin, and apprehension of Gods wrath, true mourners; yet this like the former, is an high degree of mourning, yet below holy mourning; such a mourner was *Cain*; the

the load of terrours upon his heart, pressed forth all his tears and complaints. There are such examples still of men, who in their fears of death and judgement, and agonies of conscience, do weep, confess their sins, resolve to forsake sin, and yet when they have ease, do sin again, and they are again as profane, as irreligious as they were before, nay, they become more hardened in sin, and opposite to God and godliness than they were before.

Neither do all who mourn after grace and pardon, truly mourn; yet this is one of the neereſt degrees to ſpiritual mourning that is found in hypocrites. An unregenerate man may feel ſuch a load of guilt upon his conscience, as that he may mourn after grace and pardon, yet not be comforted; as there is a temporary sorrow for ſin, ſo there is in them a temporary deſire after eaſe and deliverance from it.

But all ſuch as mourn in bitterness of ſpirit under their ſpiritual wants: Mr. Cartwright gives this as a reaſon, why in the Beatiſudes our Saviour addeth mourning next to poverty of ſpirit, becauſe the want of grace and Gods favour is ſuch a lamentation, that nothing quieteth

Cartwr.
Harmon.
Evangel.

quieteth them so long as they are without it. And though God by the hand of his bounty, give them all outward things liberally, as health, strength, riches, friends, yet still they mourn over their spiritual wants; these are the true mourners, that complain for the want of spiritual riches. What is this worlds goods, if I have not the grace and favour of God? As *Moses* said, What is the presence of an Angel, if we have not the presence of God with us? so what is any thing? what are all things? if I have not Gods favour, I am undone for ever.

Again, such as mourn bitterly for sin, they truly mourn. *Lam. 5. 16. Woe to us, for we have sinned. Woe is the time that ever I sinned against God; Woe is me that ever I did curse, swear, and blaspheme the holy name of God; woe that ever I was drunk; woe that ever I sinned against the Lord: such a mourning was that of St. Peter, he went forth and wept bitterly: woe is me that ever I did deny my Lord and Master. Such a mourner was Mary Magdalen, who washed the feet of Christ with her tears, and wiped them with the hair of her head: so David made his bed to swim,*

swim, and watered his couch with tears, *Psal. 6. 6.*

Again, such as mourn for sin, not only because it doth terrifie the conscience, but because it doth pollute and defile the soul; who mourn for sin, not only because it is a soul-damning evil, but because it is a God-dishonouring evil, these are true mourners. Thus David mourned, *Against thee, against thee have I offended, Psal. 51. 4.* This was that which troubled his spirit, that he should offend a gracious God, a loving Father, and dishonour his holy Majesty, and violate the holy Law of God.

Moreover, such as mourn for sin, and repent for sin, that bewail and forsake sin; these men are sorry after a godly manner, *2 Cor. 7. 10.* *For godly sorrow worketh repentance to salvation, never to be repented of.* These holy tears are very acceptable unto God, when our sins are put into the mortar of our hearts, and there pounded with the pestel of compunction, and so brought into dust, and moistened with the waters of our tears, then is there made thereof a sweet smelling Oyntment and sacrifice unto God, as one well noteth.

Savonarol.
meditat. in
Psal. 51.

The

The Angels in heaven do rejoyce over one sinner that repenteth, *Luk. 15.* They much rejoyce to follow such a sinner, carrying the tears, of godly compunction in his eyes, and of godly sorrow in his heart: Which is not unaptly figured, *Luk. 22.* where the Disciples of Christ went after the man which carried the vessel of water, and in that house prepared the Passover of the Lord: so in a spiritual sense; the man carrying this vessel of water, is the penitent sinner, whose heart and eyes are full of tears of godly sorrow, whom the Angels following, do enter the house of his soul, and there do prepare an holy banquet for the Lord; for which cause *St. Bernard* saith, *The tears of holy penitents, are the sweet wine of Angels*; because in them is the savour of life, the taste of Christ, the smack of pardon, the health of the returned, the joy of reconciliation, and the sweetness of conscience. *Bonaventure* saith, this is one reason why God made Paradise, that our first Parents might hate and detest sin the more hainously and eagerly, which had cast them out of so pleasant an habitation: God would therefore that *Adam* should feel what hee had

*Lachryma
sanctorum,
Vinū Ange-
lorū. Bern.
Meditat.*

left

lost by his sin, that he might seek to regain another Paradise by repentance, that he who had lost paradise on earth, should more earnestly seek after that heavenly *Jerusalem*: so my Brethren, you that have been lately driven out of your houses, by that lamentable Conflagration; God thereby sheweth you, that he would have you to hate and detest sin the more vehemently, which hath cast you out of your pleasant habitations; God would have you to feel what you have lost by your sins, that ye may seek to regain better Mansions by repentance; that you who have lost your houses on earth, may more earnestly seek after a building of God, an house not made with hands, eternal in the heavens.

2 Cor. 5.1

CHAP. IX.

SECT. I.

III.

Look to the ends that God aims at, in taking away this or that from you: his ends in it are diverse.

I. One end is to teach you, that there is nothing in any man, nor of any man

man that you can safely trust unto :
 Man hath nothing in him that he may
 rely upon ; his best abilities will fail
 him in time of his greatest need.

1. For bodily strength, take the ex-
 ample of *Sampson*, *Judg.* 16. 20, 21.
 when he had dealt treacherously with
 God, in discovering to an Harlot the
 strength he had received as a *Nazarite*,
 he awaked out of sleep, and said, *I*
will go out as at other times, but the
 text saith, *he wist not that God was de-*
parted from him : then the *Philistines*
 took him, and bound him, and put out
 his eyes, and made him to grinde in a
 Mill : his strength now failed him ;
 when he had need to make use of it, now
 he found he had no strength of his own
 to trust to, and was left wholly to the
 will of his enemies : if the Lord leave
 a man to himself, his strength will soon
 fail him, whatsoever his strength and
 abilities bee.— So it is in multitudes
 of men, and combinations of men : who
 more vigorous than *David* and his
 men of war ; yet when he would have
 the people numbred, to see the number
 and multitudes of his people, the Lord
 in three daies space cut off seventy thou-
 sand men by the Pestilence, to shew

G

him

him the vanity of trusting in numbers of men. *There is no King saved by the multitude of an host; a mighty man is not delivered by much strength; an horse is a vain thing for safety, neither shall he deliver any by his great strength, Psal. 33, 16, 17.*

2. The abilities of the soul, whether natural or moral abilities, are not to be trusted to, *Eccles. 9. 11.* thus saith Solomon, *I returned, and saw under the Sun, that the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and chance hapeneth to them all.*

1. *Time*: Notwithstanding all their skill and cunning, unless God go along with them, they cannot bring their enterprizes to pass, be they never so wise and skilful; unless God go along with them, they cannot take the fittest time to accomplish their ends and desires. And on the other side, *Time* happeneth to them, that is, such a time happeneth to them, that casteth them into such straits and exigences, that all their wit and skill, and understanding cannot help them. Some think they have so much wit,

wit, and so much forecast, so much understanding, skill, and foresight, as that they can shift and provide for themselves in the worst of times, as it is said of *Cato*, hee was *sua fortuna Pater*, let him live in any time or Commonwealth, he would make shift for one: but *Solomon* here tells us, that favour shall not be to men of skill, notwithstanding all their wit and understanding, they shall not be able to get the favour of those they do desire: and notwithstanding all their understanding, though they think they shall lay up wealth and riches to sustain them in a time of trouble, yet riches shall not be to men of understanding, neither shall they have bread to eat in a time of Famine, thus *Time* happeneth to them all.

2. *Chance* also hapneth to them: no chance hapeneth to God, for he ordereth all things by his providence; no contingency hapneth to him; but many chances and occurrences happen to men beside their expectation; many things happen to them above and below their expectation, contrary to their own wills, to their own waies and means, to their own ends, to their own thoughts, projects and designs. *Achitophel* relied

much upon his wit, and gave evil counsel to *Absalom*, *2 Sam. 17. 1, 2*, for thus he said unto him; *Let me chuse out twelve thousand men, and I will arise and pursue after David this night, and I will come upon him while he is weary and weak-handed, and will make him afraid, and all the people that are with him shall flee, and I will smite the King only, and I will bring back all the people to thee; and the man whom thou seekest, is as if all returned, so all the people shall be in peace; and the saying pleased Absalom well, and all the Elders of Israel.* This plot was fairly laid, but chance hapned to him; now *Hushai* forsook *David*, and fled to *Absalom* on purpose to defeat the counsel of *Achitophel*; and a strange chance it was that *Absalom* should admit him to be of his Privy Council; and yet more strange! that he should ask his advice after *Achitophel's*, whose counsel in those daies, was as if a man had enquired at the Oracle of God, and that he, and all the men of war should prefer *Hushai's* advice better than *Achitophel's*; thus chance hapned to this grand Politician; that he immediately withdrew himself from the Court, *When he*
saw

saw that his counsel was not followed, he
saddled his Ass, and arose & got home to
his house, unto his City, put his household
in order, and hanged himself. But none
of these came as a chance to God, no
contingency in this was to him; for v.
14. The Lord had appointed (or com-
manded, as in the Margin) to defeat,
and bring to naught the good counsel of
Achitophel, that he might bring evil
upon Absalom.

2. For courage and valour that nei-
ther is to be trusted to: bee a man
never so stout hearted, let him have the
heart of a lion, yet courage may fail the
most valiant, when they have occasion
to make most use thereof. Who more
valiant than *Joshuah* and his army; yet
the little Town of the men of *Ai* smote
the *Israelites*, and the hearts of the
men of war melted away like water,
Josh. 7. 5. their natural valour, proved
then but a meer vapour; for the Lord
withdrew himself from them, because
of the accursed thing that was in the
Camp of *Israel*, *1 Sam. 14. chap.* we
read a strange story of *Jonathan* the son
of *Saul*, that hee with one man, his
Armour-bearer, assaulteth a whole
Garrison of the *Philistines*, killeth ma-

ny of them, scattereth and pursueth them, and raiseth a great fear upon them; and there was trembling in the host, in the field, and among all the people; the Garrison, the spoilers they also trembled, and the earth quaked, so it was a very great trembling, and the watch-men of *Saul* in *Gibeah* of *Benjamin* looked, and behold the multitude melted away, and they went on beating down one another. *Vers. 15, 16.* Yet this valour of *Jonathan* was not to be trusted to: for wee read, *1 Sam. 28. chap.* that *Saul* gathered a great army together, to fight against the *Philistines*, and *chap. 31.* when the *Philistines* fought against *Israel*, the men of *Israel* fled from before the *Philistines*, and the *Philistines* followed hard upon *Saul* and upon his Sons, and *Jonathan* with the rest of the army, fled away from the face of the *Philistines*, and the *Philistines* slew *Jonathan*, *Abinadab*, and *Malchishon*, *Saul's* sons, in *Mount Gilboa*.

The reason why none of these things are to be trusted to, is because God is the only fountain of all those excellencies and good things, whether of body or minde, that are upon any men upon earth;

earth; and therefore as the greatest streams that run with the fullest current and carry the biggest vessels, if they be not continually relieved with a constant spring, they would soon fail, & leave their channel dry: So men of the greatest natural or moral endowments, unless they are relieved by a constant influence from Heaven, from the Fountain of life, they will soon wither and decay.

I I. Then much less is there any trusting to sin, or any sinful course. *Trust not in oppression.* Psal. 62. 10. do not study how by defrauding and circumventing others, you may enrich yourselves, and work out your own ends, by base and wicked oppression: if a man would undertake some dangerous enterprise to the hazarding of his life, upon promise of some reward from another man, it sheweth he did relie much upon that man; . else hee would never make so dangerous an adventure upon such a mans woid: many men relie upon sins; they promise fair, pleasure, profit, and hereupon they hazard their souls upon uncertainties: if thou trustest in any sin, thou wilt be exceeding vain, because sin is the greatest deceiver in the world: sin is deceitful all over,

root and branch; the inward lusts are deceitful, and all the issues, succours, roots and branches, that proceed from it, are deceitful.

III. God would have us also to understand, that there is no trusting to riches: Riches are called *deceitful riches*, *Mat. 13. 22*. They promise, or seem to promise much more than they perform; they are therefore compared to thorns, by our Saviour: many are taken with the green-leaves, but are never sensible of the thorns that grow under them; they bring many troubles to those that have them, and lay many loads upon their backs, and prove snares to their souls, leaving them under great discontent, and hindering the souls of many men, in the pursuit of eternal happiness. And many times they are deceived in the very thing it self, as to the ends themselves most aim at: *Prov. 12. 26. The way of the wicked seduceth them. V. 27. The slothful man roseth not what he took in hunting.* As hunters many times lose their prey; sometimes the dogs eat it; sometimes others catch it out of their hands. *Achan* hunted after the wedge of Gold, but lost his life by it; and *Saul* got fat cattle,

cattle, but lost his kingdome by it. Many a wicked man gets much wealth and riches, but never reap that comfort by them as they expect: neither do they get the blessing of God to sweeten those outward comforts to them, though they have them: and in the mean time perhaps their Conscience woundeth them, and although they feed upon the sweet of Gods creatures, yet they become as gravel in their bowels, like the book which St. John did eat, which was in his mouth as honey for sweetness, but bitter in his belly, *Rev. 9.10.* The remembrance how many men came by their wealth and riches, proveth very woful and bitter to them.

Finally, there is no creature to be trusted to; nor friends: nor relations, nor great mens favours. *Surely men of low degree are vanity, and men of high degree are a lie; Psal. 62.9.* The surest friend thou hast in the world, is not sure of himself; therefore thou canst not promise thy self, he will be sure to thee.

SECT. II.

A second end God aims at, is to

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learn

learn you, that when men take too much delight in their outward comforts and enjoyments; it is his usual course to deprive them of what they esteemed most dear and precious. I have read of *Justus Lipsius*, a most learned man, who had a most choice Library, and such a one as contained the primest Authours; for out of all parts of the world, what rare book soever could be purchased, either by price, or by entreaty, he had it in this his treasury; so that his Library was esteemed the most famous for books of all sorts; nor had *Lipsius* so great a delight in any thing in the world, as in being in this his rich study; so that I may say, *Lipsius* had even buried his soul here; but behold a lamentable change; what he had been, in so many years, with so great care gathering together, all, even all, was by one furious fire suddenly consumed; what grief must this be to *Lipsius*, at once thus to lose all these his precious delights and jewels? The like hapned to *John Comenius*, that master of Learning, in this present age; the story whereof he gives us in this manner; In the year 1655. (saith he) the King of *Sweden* brought in Armies in-

to *Poland*, the event whereof was very unhappy to the Gospel-professours; especially to *Lesna*, the chief City of refuge of the *Bohemian* and *Silesian* Exiles, which although the very Nobility of the Kingdome, delivered up with other royal Cities in the greater *Poland*, (as *Poznonia*, *Calissia*, *Wschowia*) into the hands of the *Swedes*; yet the *Polonians* being afterwards stirred up, and again prevailing, there seemed a good occasion and colour for the utter overthrowing of *Lesna*, the late odious Nest of the Hereticks, as they termed it, which was done at the latter end of *April* by the permission of God, in the year 1656. where, as others suffered the loss of all their goods, so did I also in like manner. Indeed I would have timely conveyed away my self, either for fear of some such tragical issue, or of a war of a longer continuance, and therewith of the hinderance of my studies amongst the noises of Arms. And both the admonitions sent privily by *Drabicius*, as also the Exhortations of friends to hasten away from that strange Country out of these flames, with invitations to come unto them, did spur me up. But I could not get a discharge from my

Comenius
in vit.

Drabic. c.
28.

my people, nor would I leave my flock with scandal, it being verily an evil example, as they said; until being oppressed on a suddain, and carrying away my life only for a prey, we were deprived of all; For a foregoing rumour (only for two hours) of the Enemies approaching to destroy us with an universal slaughter, raising a pannick fear, put the whole City (the armed with the unarmed) to flight; and the Enemy being not able to pour out his fury upon the Citizens, he poured it out upon the City; all the streets of the City (after a light plundering of the principal houses) being set on fire, and so burning for three daies together, that of a thousand six hundred house, four Churches &c. nothing, truly nothing was left but ashes and rubbish. In which terrible fire, my little house also, with all my household stuff, was destroyed; my Library also, with my Manuscripts, Philosophical, and Philosophical (chiefly those which appertained to the garnishing of our own Country language;) and my Theological Manuscripts, of more than forty years study, were consumed. Even thus doth God many times deal with his

his chiefeſt favourites ; hee either depriveth them of what they eſteem moſt dear and precious to them ; or elſe deſtroyeth what they moſt eagerly purſue. I will alſo give an inſtance of another kinde ; The Lord giveth to Parents perhaps a beautiful, docile, ingenious ; and towardy Childe ; which for his pregnant wit, carrieth away the Bell from all his School-fellows ; but upon a ſudden death croppeth off this roſe-bud, and the hopeful youth dieth in the prime and flower of expectation ; oh now how exceſſively do his Parents weep and lament ? and it may be conceived, they inwardly think, what they bluſh to ſpeak ; as, why did God give us ſuch a Son as this, ſince he was determined to ſnatch him away ſo ſoon from us ? had we not affliction enough before, but muſt this heap of miſery be added to all the reſt ? But God takes away ſuch comforts as theſe, and he will have us to ſubſcribe, it ought to be ſo, and for that cauſe God takes away our deareſt relations and beſt comforts ſometimes from us, that we may ſee our errour, in placing too much of our love upon theſe things, and give God the very yolk of our hearts,

SECT,

SECT. III.

III.

A third end God aims at, is to reduce Wanderers, and to spur them home again unto himself, that move slowly towards him. Wee may learn wisdom from the very brute beasts; these if they be put into a Coach, Chariot, or Cart, and be lashed with whips, or pricked with goads, they are sensible it is for their exorbitancy, or because they move too slowly; wherefore they come presently into the way again, and make more haste and speed in their journey. Certainly when God brings great losses and crosses upon us, he would have us thereby to begin to ruminate and think with our selves, verily, I have wandered and gone out of the way of the Lord, behold this fire that hath consumed my goods, calleth me to return again; Oh whether should I have run, if the Lord had let me alone? But suppose that I did go the right way, yet since I did but creep as a snail in it? these losses do read lectures to me of a neglected duty; therefore I now resolve to put on a little faster. *Absalom* had by his servants often desired

fired Joab, the Captain of the Host, to come unto him, but hee came not, 2 Sam. 14. 29. But what Absalom? Therefore he said to his servants, set Joabs field is near mine, and he hath Barley there; go and set it on fire; and Absaloms servants set the field on fire; then Joab arose, and came to Absalom, unto his house: In like manner the

Lord dealeth sometimes with us; the Lord sends out his Messengers from time to time, declaring that it is Gods will and pleasure that we should come unto him, but in the time of our ease, of our health, of our prosperity, we refuse to come unto him, but when God fireth us out of our nests, burneth up our corn, consumeth our goods, our substance, then we begin to be more gentle and tractable, and presently think of returning to him, from whom we have gone astray. Certainly Hawks will not come to the lure until they be empty;

Eusebius Emisenus said of the Prodigal, Luk. 15. That hunger brought him home, whom satiety and fulness, had driven away from his Fathers house. It is reported of Wenceslaus King of Bohemia, when as his army was routed, and all his forces dis-

Euseb.
Emisenu.
serm. 2. de
Prodigo.

persed,

persed, and himself was taken Prisoner, being asked how he did, and what courage he had now; he answered, never better: for while he was so environed with his strong army, he very seldome thought on God, but now being stript of all these fading helps, he placed all his trust and hope in God, who would heartily embrace those that came unto him, and never forsake those that trusted in him.

SECT. IV.

- IV. A fourth end God aims at, in taking away these things from us, is to have us to be instructed in this, that *mans life consisteth not in the abundance of the things which he possesseth*, Luk. 12. 15. By life two things are understood,
1. That a mans happiness doth not consist in the abundance of the things he doth enjoy; only Christ, and a right to, & assurance of heaven, that is a mans happiness in this life, and the fruition of Christ and heaven hereafter, is the eternal happiness of a man: *Lazarus* was an happy man, though he had nothing, and *Dives* a miserable man, though he had abundance, **Earthly-minded**

minded persons seek for satisfaction from earthly things; therefore there be many that say, *Who will shew us any good?*

(1.) Such a satisfying good, as may make our souls happy; they look downward, and think to find this happiness in outward things. But *David* opposeth his resolved choice to their vain wandering desire; *Lord, lift thou up the light of thy countenance upon me*; as if he had said, I know where to have enough, Lord let me enjoy thee, and have the light of thy countenance shining upon me, and I am satisfied: Then he speaks of his former experience, that formerly he had found satisfaction from God. *Thou hast put gladness in my heart, more than in the time that their corn and their wine increased, Psal. 4. 6, 7.* as if he had said, the fullest Barns and Wine-cellars cannot yeeld that content to an earthly heart, that my soul hath formerly found in thee; when they are as full as they can hold, yet their immortal soul is not satisfied; but I by enjoying thee am fully satisfied: Then *David* compareth the satisfaction he had found in God, not only with the abundance of these things, but with the
encrease

encrease of them; for it is the encrease of outward things that is apt to win the heart: a lesser estate encreasing doth more win the hearts of natural men, than a greater estate not encreasing: But *David* found more content in God, than worldlings did, not only in the abundance, but also in the encrease of corn and wine. Lastly, saith he, *Thou hast put gladness into my heart.*] Thou hast infused it into my soul: it is God that sheddeth sweet consolation into the spirit of a man; he doth not only give matter of joy, and ground of comfort to a believer, but giveth, as it were, the very affection of it to the soul. As for earthly things, they put not comfort into our hearts, if a man will have any good from them, he must extract and draw it out; and when the heart and the world do close most, yet it then falls short of satisfaction; but God doth put gladness into the heart, and he can satisfie it.

2. By life is meant likewise, that although a man had never so many possessions, had an house full of gold and silver, yet all his wealth cannot prolong his daies, nor adde a minute to his life; as if our Saviour should reason thus;

thus ; I wonder to see men take such great pains for the things of this life , to toil and labour in a restless manner : if every pound they got and had , would adde a day or year more to their lives , there were some reason why men should thus toil for riches : but can a rich man redeem his life from death with thousands of gold and silver for a day ? would not a rich man that feareth death and hell , give a world (if he had it) that he might not die and be damned , and yet ten thousands of worlds cannot redeem a mans soul from death and hell ; therefore why are men so greedy after these things that cannot make their lives any longer ?

Let us take a view of the Parable which our Saviour spake upon this very occasion of a rich Farmer , wherein several things are to be observed.

1. His Trade was very gainful , intimated by his ground , which brought forth plentifully , the world was coming on upon him apace.

2. He had heaped together abundance of riches , he had so much , he could not tell where to lay them.

3. See what he resolved upon , *viz.* to follow his pleasures and contentments with-

without all controul; as the Proverb is, What is a Gentleman more than his pleasure? he would take his pleasure as well as the best man in his Country; he would play the Glutton, and Hunt, and Hawk, and Whore, and Drink, and Swear, and Swagger, and let him see what man would dare controul him, he would make the Town and Country too hot for him. Thus saith he to himself; *Soul, thou hast riches enough.*] and that not for a day, or a moneth, or a year, but for many years: go take thy pleasure, eat, drink, and be merry; thy abundance of riches will maintain thee in it; here you see the prosperity of a rich covetous fool. Mark now the end and conclusion of him; behold the lamentable Tragedy of an Earthworm; behold what God saith unto him, *Thou fool.*] He was but a fool for his labour; ἀφρων *inspiens*, an unwise man, so the word signifies; one that lived by sense like a brute, not forecasting for the future. *This night they shall take away thy soul.*] Mark the words, *This night.*] Thou hast to day promised thy self long life, mirth and pleasure; thou art deceived, thy riches shall not lengthen thy life, for this night thou shalt

shalt die, *They (i. e. the Devils) shall come and take away my soul.*] And thou that didst dream of many years pleasure, shalt burn in hell to Eternity.

Salvian hath a good meditation on this place : With his goods he prepareth happiness for others, misery for himself, mirth for others, tears for himself, a short pleasure for others, everlasting fire for himself. His Heirs that enjoyed his riches, did game, eat, drink, and were merry, and this poor covetous wretch was howling and roaring, weeping and wailing in hell. Now see our Saviours use of this Parable : So is he that layeth up treasure for himself, and is not rich toward God : that is, so is every covetous wretch, that laboureth more for temporal riches, than for grace and godliness, such a one is a fool, though he gets abundance of riches ; such a one will God cross in his plots and purposes, and when he thinks to enjoy his pleasures, then God will cut him off, and throw him into hell, his children after him shall spend his wealth, he shall be tormented in hell, when they are merry and jovial upon earth.

*Bonis suis
aliis præ-
parat bea-
titudinem,
sibi mise-
riam, aliis
gaudia, si-
bi lacry-
mas, aliis
volupta-
tem bre-
vem, sibi
ignem per-
petuum.*
Salvian.

SECT.

SECT. V.

V.

Clem. A-
lexandr.
Pedag.

A fifth end is, that thereby we may learn to mortifie our selves: *Clemens Alexandrinus* spake to the purpose: The Vine turneth wild, and degenerateth, unless it be pruned: man proveth exorbitant except he be scourged: for as the luxuriancy of the Vine-tree runneth out into wilde branches, except it be cut and curbed, and bringeth forth but a few Grapes, and those bitter ones; but when it hath endured the pruning knife, it produceth soft, thick clustered, and sweet Grapes: scarce is it otherwise with man, for unless he be daily purged by losses, crosses, sorrows, he runneth out into lewd courses, as the Vine into leaves, and is hardly reduced to a due conformity to the Will of God: but when the hooked Sickle of Calamity biceth him, then he bringeth forth the fruits of repentance and mortification. Our corrupt appetite alwayes lusteth after forbidden fruit, and is by an unbridled itching, carried headlong into dangerous precipices; here the most wise God represseth the hasty course of this unbridled kicker, while he meeteth him

him with losses, crosses, and calamitous incumbrances, and so this wilde Colt is tamed. Now because we are as fearful to meddle with mortification, as the dog is to drink of *Nilus*, therefore our most gracious God doth exercise us with losses and fiery tryals, that by them we may be the more ready to mortifie our corruptions. The Scripture sets it forth by a full expression, *viz.* the crucifying our lusts and the affections thereof, *Gal. 6. 24.* in allusion to Christs crucifying: observe the manner of his death, his hands and feet were nailed to the Cross, the Souldiers thrust their Spears into his side, it was neer the heart of Christ: Thus must we do with our sins, we must run the spear into the very heart of sin, and we must nail the hands and feet of our lusts: Nail the hands (1) The outward acts of sin, and nail the feet, that so we might not walk any more in the lusts of our flesh, as we have formerly done; that look as *Job* after his manifold losses and sore tryals, said, Lord I have sinned, I will do so no more: so do thou say, Lord I have a proud heart, I have walked within my house in pride and loftiness, I have boasted of my great wealth

and

and substance, I will do so no more : Lord I have had an unclean heart, full of filthy thoughts and affections, I will be so no more ; here is a mortified man. If you would have your losses and crosses sanctified, consider with your selves whether your earthly members be mortified, or do you walk still in the vanity of your minds ? do you still keep up your former conversation ? Are your lusts your Centurions still ? do you obey them ? if so, then have your losses done you no good at all ; this is the end that God aims at in sending these Vistors to you, to clip your wings, that you be not as Birds that flee away from their Masters. Let these therefore excite you to do with your body of sin, as they were to do with the house that was over-spread with Leprosie ; they were to rase it down to the ground, and carry all the rubbish without the City ; so do you rase down that body of corruption, and put away your lusts, that abominable rubbish of sin from among you.

SECT.

SECT. VI.

VI.

A fixt end is, that you may bee the better fitted to compassionate others in the like condition : it may be many of you, when you were full, and knew the want of nothing, and had all things about you according to your hearts desire, you were then so blinded with your own self-love, with your pleasures and inordinate lusts, and desires of your own ease and profits, that the distressed saints might starve and sigh and mourn, and yet you consider'd it not ; whether others did dance for joy, or mourn for grief of heart, it was all one to you ; so long as you could hear the melodious noise of the viol, and drink wine in bowls, you regarded not the afflictions of *Joseph* ; so long as you had your backs clothed with rich apparel, and your bellies filled with variety of dainties, and could dwell in your stately edifices, and warm ceiled houses, you never thought upon the hunger and cold of the poor and needy, and the miseries of those that scarce have a hole to put their heads in ; you were often acquainted with the pinching wants

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of

of your miserable brethren, yet perhaps your hearts were nothing affected with pity and compassion toward them; you had hearts of stone, who could hear the cries of the oppressed, and look upon the pale-wrinkled faces of famished persons, and hear them sighing and bemoaning their extremities and yet your bowels yearned not over such; how many *Nabals* are there that could see *David* in hunger, and yet their hearts dead within them? cursed *Edomites*, who could behold the ruine of *Zion*, and mourn not over it? How many were there among you, that had abundance of this worlds goods, and yet were niggardly in relieving and refreshing the bellies of the poor: as for themselves, they felt no hunger, but had their full tables every day, yet suffered they poor *Lazarus* to go away without crumbs; they had changes of apparel, and some of them lay by till they were moth-eaten, yet suffered they Christ in his members to go naked: cursed *Chams*, that would not cover their brothers nakedness. How many among you, had abundance of all things, and yet gave poor pittances, God knoweth, and that with murmuring and repining

pinning hearts? parting with their Alms, as narrow-mouth'd pots do with liquor, with much bubbling, who like Grapes, yield no liquor unless they be pressed. *Oh how dwelleth the love of God in such,* saith the Apostle? what a Sun in the Heavens, and not light? what a fixed Star, and not shine? what fire, and not give heat? these are strange things in nature. So I may say, what love to Christ, and no compassion to his members, no relief, no bounty? it is as strange as to see the Sun full of darkness; certainly the love of God dwelleth not in such flinty hearts. Therefore doth the Lord take away our houses, our goods, our dearest outward comforts sometimes, for this end, that we may have a fellow-feeling of others miseries. They are usually the most pittiful to others, who have suffered great losses and miseries themselves. He that hath been pinched with poverty, will easily be brought to pity those that are poor and needy: he that hath been sick and weak, will be ready to commiserate those that are v'sited; He that hath lost all his goods, been tossed from post to pillar, and stripped out of all his estate, will presently relent at

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others grieved in the same kinde. Being diversly afflicted and distressed, we learn with that *Tyrian Queen* to say,

Virgil.
Aneid. 5. *Non ignara mali, miseris succurrere disco*
The sense of evils makes me to bemoane,
And succour them who under sufferings
(groan.

You may plainly see there was such bowels of compassions in the Saints in Scripture. What is the whole book of *Lamentations*, but a large Commentary, or description of *Jeremiah's* compassion toward *Jerusalem*? though God had provided well for the particular comfort of him, yet *Jerusalem's* miseries did embitter his comforts, and turned all his wine into water. How tenderly affected was *Job*, with every particular mans distress? *When the ear heard me, then it blessed me; and when the eye saw me, then it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widdows heart to sing for joy. I was eyes to the blind,*
and

and feet was I to the lame, I was a father to the poor, &c. Job 29. 11, 12, 13, 15, 16. This the Apostle calls a refreshing of the bowels of the Saints; which is a Metaphor taken from such, as being almost faint with a great heat, do finde some shady place to cool them; such is relief to our needy brethren. Till we have been in misery and necessity our selves, we shall scarce afford our distressed brethren, any more than lip-compassion: Alas poor man! he is in great wants, he is in a miserable condition, it grieveth me to see him, this is all; this is that which the Apostle James taxeth, Jam. 2. 15, 16. If a brother or sister be naked, and destitute of daily food: and one of you say unto them, depart in peace, be you warmed and filled, notwithstanding you give them not those things which are needful to the body, what doth it profit him? Your lip-love, and your lip-compassion, is no comfort at all to him; Christ will throw such compassionate Hypocrites into hell: where there is no relief from the hand, there is no pity nor compassion in the heart; A niggardty hand is the Index of an iron heart: this compassion is no other than paint-

ed fire to a cold hand ; it is true what a very Reverend man said ; *Miseratio divitum sine benignitate, est illusio miserorum.* Rich mens pittie without bounty , is a mocking of the poor in their distresses.

SECT. VII.

VII.

Another end that God aims at , in taking these outward things from you , is that himself may bee your portion ; he is the portion of his people. *Thou art my portion O Lord, Psal. 119. 57.* The Prophet calleth God, *the portion of Jacob, Jerem. 10. 16.* The Vine is the Drunkards portion ; Mammon is the Covetous mans portion ; Pleasure is the Voluptuous mans portion ; Gods wrath is the Wicked mans portion, *upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest, this shall bee the portion of their cup, Psal. 11. 6.* outward sorrows, inward graces, and God himself, are the godly mans portion , and the kingdome of heaveu is his inheritance. True it is ! some of Gods people have these outward things also , but they have them not as their portion ; and many

many times he takes them from those that have them, that they may make God their only portion, Therefore David saith, *The Lord is the portion of mine inheritance, and of my cup*, Psal. 16.5. The meaning is, the Lord is to me instead of house and land, of meat and drink, and all necessities for this present life. As the Apostle saith, *Heb. 6.13. Because God could swear by no greater, therefore he swore by himself*: So it may be said in this case, because God could give no greater portion to people, therefore he gives himself unto them. And when they are stript of other things, yet even then they have God to live upon. Wherefore did God keep Israel forty years in the Wilderness, and made them to hunger and thirst, and fed them with Manna, which neither they nor their Fathers did know? was it not to this end, that he might make them know, that man did not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live, Deut. 8.3. What doth a great rich heir live upon, but this portion? hee may have many other conveniencies, but hee chiefly makes account of his portion for his

livelyhood. God is an All-sufficient portion; whosoever hath him for his portion, hath enough; there is enough in him to supply all our wants: the creatures at best, can but supply this or that particular want; but *my God*, saith the Apostle, *shall supply all your wants*. All other portions are defective, but this sufficeth all: Some things give health, but not comfort; some things give comfort, but not honour; some things give honour, but not satiety. Still the shooe wrings in one place or other, there is something or other wanting to us: but God is an All-sufficient portion to the soul; he is health to the sick, wealth to the poor, honour to the despised, an habitation to the distressed; he is all that we need or can desire, yea, he gives abundantly more than we are able to ask or think. God is of all other, the most transcendent portion, for communicating, for security, for certainty: wee may bee robbed of our other portions, or they may be lessened, diminished, burnt, spent, consumed; but here is an abiding portion; *God is my portion for ever*, saith *Asaph*, *Psal.* 73. 26. Hee is an everlasting portion. *This God is our God for ever and ever,*
he

he will be our guide even unto death,
 Psal. 48. 14. God is a most sure and
 certain portion, and many times when
 Gods Children have least of the things
 of this world, he giveth most of him-
 self to them, in whom is every good
 and perfect gift, and all things richly to
 enjoy. *Aaron* had no lot among his
 brethren, but God saith to him, *I am*
thy part, and thine inheritance among
the children of Israel, Num. 18. 20.
 So it is with all Gods children when
 they are stript of all, then God is their
 portion, and their inheritance: hence a
 beleever may conclude, the Lord is
 my portion, therefore I shall not
 want; *surely mercy and goodness shall*
follow me all the daies of my life: hee
 that hath the Sun, can never want light;
 he that hath a fountain, can never want
 water; and he that hath the most high
 God, the possessor of all things, can
 never want any thing that is good for
 him: it is an infinite advantage to bee
 heir of all that God hath to give, both
 in heaven and in earth: well may hee
 say, when I have nothing, yet I want
 nothing, because I have God who is
 all things to me: *The lines are fallen to*

me in pleasant places, yea, I have a goodly heritage, Psal. 16. 6.

CHAP. X.

- IV. **I**F God doth & may take away from us what he pleaseth, then under your great losses learn to acknowledge God the Author of all the evil and afflictions that have come upon you; perhaps you are ready to cry out on this or that Instrument, this or that thing. When *Peter* drew his Sword in the defence of Christ at the Mount of *Olives*, and struck off the ear of *Malchus*, the Lord presently said unto him; *Put up thy sword into thy sheath: Shall I not drink of the Cup which my Father hath given me? Job. 18. 11.* Might not one say, Lord why sayest thou, Thy Father put this Cup into thine hand? This Cup, did not *Judas Iscariot* thy Disciple, did not *Annas* and *Caiaphas*, did not *Herod* and *Pilate* mingle it? Did not those five Apothecaries compound and make up this very Wormwood, this meer Aloes, this bitter Gall? Why then sayest thou, *The Cup*

Cup which my Father hath given me ?
 This Cup was the Cup of his sufferings, which God put into his hand, *ut Pater, non ut Judex* ; as a Father, not as a Judge, saith *Rupertus* ; *amore non irâ, voluntate, non necessitate, gratiâ non vindictâ* ; it was of love, not of wrath, it was voluntary, not of necessity, it was of grace, not of vengeance, that this Cup was given to him : This Cup, saith Christ, cometh to me from a most loving hand, is it not fit that I should drink it ? the Father drinketh to me ; and though there be many things which commend this Cup, as the restoring and redemption of the world, the enlargement and augmentation of the Kingdome of heaven, yet above all these my Father's hand doth most of all commend this Cup unto me : it is indeed a most bitter Cup, but my drinking it will be profitable to many people ; therefore because my Father gives me this Cup to drink, I will drink it. *As my Father gave me Commandment, so I do, Job. 14. 31.* And saith he, *Luk. 24. 46.* Ought not Christ to have suffered these things ? We are apt under our losses to cry out, such a one hath done me a mischief, the Devil

vil set such a one on to fire my house, to consume my goods, Satan himself hath thrown down his Thunderbolt upon me: Oh such complaints are foolish; as it pleased the Lord, so things have been, are, and shall be done; nay, so they are best done; not so much as one hair of thy head falleth to the ground, but God foreseeeth and willeth the same: What hurt is it if fire consume thy house, if God himself be thy habitation? What evil is it though an Enemy tear thy body to pieces, when as thy God numbred thy hairs? Whosoever was the Apothecary to mingle the Cup, yet drink it off if thy Father put it in to thy hand. The Prophet *Micah* saith, that evil came from the Lord to the gate of Jerusalem, *Mic. 1. 12*. Behold against this Family do I devise an evil, from which ye shall not remove your necks, *Mic. 2. 3*. Shall there
 Amos 3. 6 be evil in a City, and the Lord hath not done it? All losses, crosses, all evils of punishment do come from God, and from his divine will. God is not the Author of any sin, but he is the Author of all punishment for sin, nor are we hurt by him, but only corrected for our amendment, saith *Origen*. Remember

Origen.
Homil. 23.
in Numer.

ber this word, saith S. *August.* The Lord hath given, the Lord hath taken away, as it pleased the Lord, so come things to pass. They were unjust who sate by *Job* on the dunghill, yet he was scourged and received; they were spared to future punishment; God reserveth all to his own judgement: Good men labour, and are punished as sons; the wicked rejoyce, and are punished with condemnation: That which afflieth us, shall exercise us, not hurt us.

*August. in
Pla. 72.*

CHAP. XI.

IF God hath taken all away from you; then content your selves with Gods promises; if thou hast an interest in the Promises, thou hast enough: Answer all wicked worldlings as *Esau* did *Jacob*, I have enough, I have enough my Brother; so say thou, I have a heavenly Mansion in the promise, which is more worth than my earthly house which is consumed; I have heaven in the promise, which is more worth than a thousand worlds in present possession: Eternal glory is better than fading.

V.

fading honour, eternal delights are better than momentary pleasures, eternal habitations are better than our Clay-tabernacles; what if I have lost my goods, in heaven there is a more enduring substance, worth more than all present enjoyments? What if the world be a Wilderness, so long as I have *Canaan* in the promise? and thither I am going. Oh how good is it for Christians to store up promises afore-hand, and to let the Word of God dwell richly in our hearts, especially the promises, which are the quintessence of the word: we use to say of a rich man, *he is worth God knows what*; this may we say truly of him who is rich in promises, we are subject to variety of estates and conditions here; no mans Mountain is so strong, but it may be removed. Now as the Astronomers say, there is no herb growing on the earth, but hath its star in heaven from which it receiveth sweet influences; so there is no estate or condition, wherein a Christian possibly may be in this life, but there is a promise to it in the holy word of God, from which he may receive sweet influences by faith. And considering that all Promises are yea and

and Amen in Christ; under all your losses and afflictions labour wisely to apply them, depend on Christ in them; he will faithfully perform all and every promise in due time to thee, for faithful is the Promiser: urge him with his promises, produce to him his hand and seal, Lord thou hast promised this or that good thing, oh make it good, be it to thy servant according to thy word: that soul may walk on thorns, on tempestuous Seas, whose feet are shod with the Promises; he may walk in the very valley of the shadow of death, who hath the staff of a promise in his hand: he may fear no ill, but expect all grace, glory, and every good thing, who hath a promise from Christ.

CHAP. XII.

STudy to behave your selves Christian-like under all your losses: endure them

VI.

Patiently,

Thankfully,

Chearfully,

With submission to the will of God.

SECT.

SECT. I.

I. Learn to bear them patiently, what the Apostle saith of the distressed Hebrews after the spoiling of their goods, *Ye have need of patience, Heb. 10.* So may I say to you that have sustained the loss of your houses, goods and possessions, ye have great need of patience. As Souldiers have need of good Boots or Shooes to save their feet and legs from being hurt with gravel stones, thorn-bushes, sticks, or other impediments that may either lie or be hurled in their way: so a Christian-souldier being armed, and having his feet shod with patience, may by help thereof pass the pikes, and go thorow all losses, crosses, and calamities, that may betide or befall him in the warfare of this world. *In patience possess ye your souls*, saith our Saviour, *Luk. 21. 19.* As faith gives us possession of Christ, so patience gives us the possession of our selves. An impatient man is so far from possessing himself, that he loseth himself, and tearing himself in his passion, throws all reason out of door, whereupon follows a great loss; the dominion

on of the mind is not attained but by patience, the soul is not possessed by your deep counsels, nor by your prudence, nor by your wealth, but by your patience. Impatience exposeth a man to the greatest hazards and dangers: if the Waggoner hath not reason enough to guide the Waggon, saith *Augustine*, but suffereth the horses to have their heads, they will draw both him and it into destruction: The impatient man is void of reason, and so exposeth himself to ruine, he createth a constant trouble to himself, his life is a burden to him, and he enjoyes the possession of nothing with comfort, that hath not the possession of his own soul: when people are impatient under every petty loss or small cross, the Lord in just judgement lets greater crosses to befall them to disquiet those that have impatient spirits; and let them expect it, they must look for trouble and vexation all their daies, that give way to this evil of impatience. God in his providence hath thrown you out of possession of your houses; what a sad thing were it for you to be thrown out of the possession of your selves by impatience? Impatience, saith one, is the Daughter of Satan, and the Parent of

of folly and madness. An impatient man for the loss of a peny will throw away his purse, and if he hath lost but an handful of corn, he is ready to fire the whole field. I have read of a Noble man that was Lord Chamberlain to the Emperour *Rodolphus* the Second, that bringing some water for the Emperour to wash his face in a Vessel of Chrystal covered, by his default and negligence the cover fell off and was broken; whereupon the Emperour in a great rage took and threw the Vessel likewise to the ground, uttering these words; *Let the devil take the horse, since he hath got the saddle*: So by one impatient act he cast away four hundred Crowns, for at so much the Chrystal was valued. Thus a light and lesser evil is oftentimes doubled with a greater, and small losses through impatience do become great and extraordinary damages. Patience sweetens every loss, and takes away the weight and burden of afflictions: Patience to the soul is as the lid to the eye; for as the lid being shut, saves it from many things that would annoy it; so patience coming between the soul and that which it suffereth, is a great safe-guard thereunto:

unto: Patience is a Sovereign remedy against all losses and crosses, it cureth all; it keeps the heart from envy, the tongue from murmuring, the hand from revenge, it overcometh our Enemies without weapons, it makes a man a living Martyr without fire or sword; suppose a man be brought very low in his outward estate, yet if he be patient, he feels the want of nothing; it is all one not to have the world, and not to need it; he that doth not want, hath enough, patience gives contentment in the midst of want, and then a man may be said to abound; it is all one to be without losses and crosses, and patiently to bear them: no affliction, no loss can be heavy to the patient soul, for patience wheresoever it is, it beareth all.

SECT. II.

Study to bear your losses thankfully; I I.

In everything give thanks, saith the Apostle, for this is the will of God in Christ Jesus concerning you, 1 Thes. 5. 18. Hear how excellently *Chrysostome* speaks to this purpose; This, saith he, is the very will of God, to give thanks alwayes; this argueth a soul rightly

Chrysost. Tom 5. Homil. 68.

rightly instructed. Hast thou suffered any evil, if thou wilt, it is no evil, give thanks to God, and then thou hast turned the evil into good; say thou also as *Job*, when hee had lost all, *The Lord hath given, the Lord hath taken away, blessed be the name of the Lord*; and what evil hast thou suffered? what is it, a Disease? This is no strange thing to us, seeing our bodies are mortal and naturally born to suffer. What! dost thou want money? this may be gotten here, and lost here. Art thou slandered and disgraced with calumnies by enemies? Thou dost not so much suffer injury herein, as they who are the Authors; for he who beareth the evil, is not the transgressor, but he that doth it; whatsoever evils or losses therefore do oppress thee, give thou thanks, and thou hast changed the nature of them: Let us not therefore (as that Father adviseth us) fret, and vex, and fume. *Job* then did more deeply wound the devil, when being stript out of all, hee gave thanks to God; than if hee had distributed all to the poor and needy; for it is much more to be stript of all, and yet to bear it patiently, generously, and thankfully, than for a rich man

man to give Alms; as it here happened to righteous *Job*. But hath fire suddenly taken hold upon thy house, destroyed thy house, and consumed thy whole substance? remember the sufferings of *Job*; Give thanks to God, who could, though hee did not, have hindered that mischance, and thou shalt bee sure to receive as equal a reward, as if thou hadst put all into the bosome of the indigent. This he repeateth over again, and saith, Thy reward being thankful, is equal to his, who gave all he had to the poor. *Chrysostome* speaks further to this purpose,

to them that are apt to be dejected at their poor and low estate in the world. *Idem in c. I. ad Rom. homil. 2.*

It is fit, saith hee, that not only rich men, but even such as are cast down with poverty, should give thanks to God; not only the healthy, but as well the sick also; not only such as are in prosperity, but also such as live in adversity, it becometh the Saints to bee thankful; it is no such wonder, if men who live in the affluence and abundance of wealth, be thankful; but when our poor ship is weather-beaten with storms, and driven with tempests, then is the time for the trial of our patience,
long-

long-suffering, and thanks-giving: hereby *Job* got the crown, and stopped the mouth of the raging adversary, plainly shewing that hee gave thanks to God, not only for the vastness of his wealth, but likewise for the great love which he bare to God, even for his affliction. To give thanks in adverse and cross affairs, argues a minde truly grateful and wise: When thou givest thanks for blessings which thou hast received, thou payest thy debt to God; but when thou givest thanks to him for evils, then thou makest God thy debtor: in the first thou art the debtor, but in the latter thou makest thy creditour to become thy debtor. As therefore we respect and love our Physician, not only when he giveth us restoratives, but likewise when he sendeth us corrosives; not only when hee feedeth, but when hee pincheth us; not only when hee giveth us liberty to walk abroad, but also when hee maketh us close prisoners within; not only for annointing, but also for launcing us; for though the things which be done are contrary, yet the end of both is for our good, *viz.* for restoring us to health; so must wee for all things praise and magnifie God, and that

Idem in
Psal. 148.

that the more , because the Physician is a man, and may miss of his end and aym; but God cannot , because of his infinite wisdom and knowledge: therefore also we must give thanks to God, not only when he giveth us our hearts desire , but also when our petitions seem not to bee regarded ; for when God denieth any thing to his children , he is no less a father to them, than when hee granteth their requests ; for wee know not what is conducing to our good, so then whether we be masters of our desires and wishes , or whether wee miss of them, yet must wee give thanks. Thus *Chrysostome*. To this purpose, *Thomas de Kempis* speaks excellently , in his Book of the imitation of Christ. I give thee hearty thanks O Lord my God, that thou hast not spared my faults, but hast visited me with thy stripes for them ; inflicting griefs and sending sorrows within & without ; thy correction shall instruct me, and thy rod shal tutor me unto salvation. *Gregory* speaks sweetly to this very purpose. Who can be unthankful even for blows, when as he went not out of the world without stripes , who came into, and lived in it without faults ? Therefore he

Idem in Gen. 11. Homil. 30.

Thom. de Kempis de imitat. Christi, l. 3. c. 5.

Gregor. Pastor. part 3. admonit. 13.

is

is of a right judgement, who not only praiseth God in prosperity, but also who blesteth his name even for calamities: if thou shalt by thanksgiving in adversity gain Gods peace with thee, things which were lost, shall be restored with multiplication, and moreover eternal joys for the time of thy sorrow shall be surely added. Thanks must bee given to a Father for his scourges and severest discipline; for the blows of a father, are better than the kisses of an enemy.

SECT. III.

III.
Aug. Serm.
12. de
sanctis.

Labour to bear your losses chearfully: *St. August.* speaking of the great joy and courage which the Christian Martyrs had in the midst of their losses and sufferings, hath this expression; *Doing and suffering such things, they rejoiced and shewed themselves glad: it was a pleasure to them to obey all his commands, who had suffered more for them; their inexplicable reward set their hearts on fire.* The Hebrews took with joy the spoiling of their goods, knowing in themselves that they had in heaven a better and enduring substance,

stance, *Heb. 10. 34.* The Lords corrections to his children are very comfortable; God's rod, like *Aaron's*, is a blooming rod; *St. James* implies no less, even in the first exhortation, which he giveth to the Churches of Christ; for even immediately after the inscription of his Epistle, he saith, *Count it all joy, my brethren, when you fall into divers temptations, or tribulations, Jam. 1. 2.* joy is to bee found in the sharpest trials wherewith God doth exercise his children. True it is! no grievous loss or affliction in it self (if a man turn his thoughts upon it, and upon the smart of it) is comfortable; for it is an evil, and depriveth us of some good; but the right consideration of the Author of it, of his great love toward us; of the minde with which, and the end for which he laies it on us, may make it very comfortable to us. As when a man hath a very dangerous wound in any part of his body, and a searching, drawing plaister, if applied unto it, to get out the corrupt blood, that may be made for the cure of the wound; there can be no comfort in the plaister, as it smarteth, yet comfort in it, as it giveth hope of a perfect cure: so in this re-

spect, there being many sores in our souls, and much corruption in them, these afflictions are like searching and drawing plaisters, and are not joyous in respect of the smart, but in respect of the hope they give us that we shall be healed by them; yea, in regard of the beginning of healing, which we feel by them when they are upon us, for even then shall a Christian begin to feel a vent given to the putrifying sores of his heart, and the lusts and corruptions of the same, beginning to languish, which yeeldeth some degree of present comfort; but moreover, the Lords Rod is joyous in regard of the future issue; and howsoever it may smart as to present sense, nevertheless afterward it yeeldeth the peaceable fruit of righteousness to them who are exercised thereby, *Heb. 12. 11*. So *David*, after his afflictions were over, found it was good for him that he was afflicted: was it not good for *David*, that his *Shepherds Crook* was changed for a *Scepter*, that his mean *Hood* was turned to an *Imperial Crown*, that he was advanced from the *Sheepfold* to a *Majestick Throne*, that from wearing *Shepherds weeds*, he was brought to be

be cloathed in purple? These things were good, and *David* was no way unmindful of those large benefits. He took it for a singular great favour that God took him from the Sheepfold, from following the Ewes great with young, and brought him to feed *Jacob* his people, and *Israel* his Inheritance; but yet he esteemed it a far greater favour that God had humbled him in the state of Royalty, as he was when he fled from *Absalom* his Son: therefore *David* reckoneth this among the choicest blessings, and saith; *It is good for me that I have been afflicted*; this I esteem more precious than if thou hadst given me thousands of gold and silver. Why was this so good for *David*? *That I might learn thy Statutes.* Hitherto I have been altogether unacquainted with the language of that heavenly Court, I was a stranger to thy divine Law, but I am become a great Proficient in that School, where none are good Scholars but such as are humbled by the Rod of Correction. Great losses and crosses do put into our hands the Torch of Wisdom, and great tribulations do make us truly wise, and though they seem to be very unplea-

fant, and are many times very unwelcome, yet they are Lectures of holy Discipline, and therefore we ought to bear them cheerfully.

SECT. IV.

IV.

Ferre decet patienter ovis, quod ferre necesse est. Qui jacet invitus, durius ille jacet.

Labour to bear your losses with Submission to the will of God: Many Heathens from a Stoical Apathy, from vain-glory, and a vain affectation of praise, from pride and stoutness of stomach, have endured the severest torments, and suffered the loss of all things with great undauntedness of spirit; and miserly upon certain carnal grounds, and for sinister ends. As

1. That impatience is no part of manhood, but meer childishness of spirit.

2. That impatience may much aggravate, but cannot ease us of our troubles, or remove them.

3. Because others suffer with them, it is the common lot of mankind to suffer.

4. Because there is an inevitable necessity that they must be born; *feras non culpes, quod vitari non potest*; that must be borne that cannot be avoided, saith Seneca.

Seneca.

5. Be-

5. Because they cannot last alwayes, therefore they will endure them. But as *August.* saith well, there is no true virtue where there is no true Religion; they are not right, unless they be fruits of the spirit. True Religion teacheth us to bear losses, and endure afflictions out of love to God; and in obedience to Gods Command, and with submission to his will. There are some who are possessed with a spirit of obstinacy, that they disdain to bow under the yoke, and (though the rod smart never so much) to testifie any submission or remorse. *Pharaoh* was such a one; how terribly did God lash him with a ten-stringed whip; yet still he hardens his heart against him, and relenteth no more than if he had struck upon the side of a rock; and *Abaz* was such a one, he is branded and stigmatized for it, *2 Chron.* 28. 22. God for his wickedness had delivered him up into the hands of his Enemies, and they held him in captivity and thraldome, yet in the time of his distress he did more trespass against the Lord; *This is that King Abaz.* Now the ground of true patience is the will and pleasure of God. The Orator in his definition of patience, made it to

Psa. 39.

be a voluntary and constant suffering, *honestatis & utilitatis causa*, for credit or for profit sake: but it is not credit or profit that we must aim at in the bearing afflictions, but we must have an eye to God in it, and it must be for his sake altogether, whatever we do, or whatever we suffer. Now consider, it is his will to lay these tryals upon you, it is his pleasure you should be exercised with them, this must teach you to bear them quietly, and not to murmur against him, but to hold your peace and be silent. *I was dumb*, saith David, *and opened not my mouth, because thou didst it.* Let others make a virtue of necessity. *Quia necessitas sic cogit*, because necessity so contrains them, they must do thus, and they cannot do otherwise; let them yeeld because of this: Consider thou what the pleasure and will of God is, *Quia Deus sic jubet*, because God seeth it good for you, and so appointeth it; submit thou therefore to his will without murmuring. I have read of Sir Thomas More, being returned from his Embassie beyond the Seas, and being far from his own house, with King Henry the VIII. that in the moneth of August,

gust, part of his dwelling house, and all his Barns (being then full of corn) were burnt up and consumed by a sudden fire; his Lady certifying him of this sad mishap; he answereth her Letter in this manner.

Madam, all health wished to you; I do understand that all our Barns and Corn, with some of our Neighbours likewise, are wasted by a fire: An heavy and lamentable loss (but only that it was Gods will) of such abundance of wealth: but because it so seemed good to God, we must not only patiently, but also willingly bear and submit to the hand of God so stretched out upon us; God gave whatsoever we lost, and seeing it hath so pleased him to take away what he gave, his divine will be done: never let us repine at this, but let us take it in good part; we are bound to be thankful as well in adversity as in prosperity, and if we cast up our accounts well, this which we esteem so great a loss, is rather a great gain; for what is necessary and conducing to our salvation, is better known to God than to us. I entreat you therefore to take a good heart, and to give thanks to God for all these things which he hath pleased

fed to take away, as well as for all his blessings which he hath bestowed on us, and to praise him for that which is left: It is an easie matter with God, if he please, to augment what is left: But if he shall see good to take away more, even as it shall please him, so let it be: I pray thee be joyful in the Lord with my children, and all our family; all these things, and all we, are in the hands of the Lord; let us therefore wholly depend upon his good will, and so no losses shall ever hurt us. Oh how good is it under all losses to conform our wills to the will of God! How willingly did *David* submit to the will of God, when he fled from his rebellious Son *Absalom*, and commanded the Priests and the Ark to return into the City, and told them, that if he should find favour in the eyes of the Lord, he would bring him back again, and shew him both it and his habitation; *but if he say, I have no delight in thee, behold here I am, let him do to me, as seemeth good in his eyes, 2 Sam. 15. 25, 26.* Behold here *David* in a most sudden and hasty flight, in extreme straits, in deep distress, the whole Kingdome being even lost in appearance, then did
David

David submit himself wholly to his dispose; he submits to the authority, sovereignty, and dominion that God hath over him. There is not any sacrifice more grateful to God, than under any losses or crosses to yield consent to the good will and pleasure of God. *S. Augustine* speaks excellently to this purpose; *Doth the gold shine in the Furnace of the Goldsmith? it will shine and shew its lustre in a Ring, in a Chain or Bracelet; let it yet suffer the crucible, that it may come out purged from its dross to the publick view. There is the Furnace wherein is dross and gold, and fire, at which the Goldsmith bloweth; in this Furnace the dross is consumed, the gold refined; the one is turned to ashes, the other is cleared from all filth: The world is the Furnace, the wicked are the Dross, the righteous are the Gold, tribulation is the Fire, and God is the Goldsmith; I do therefore what the Goldsmith will have me; where he putteth me I endure. I am commanded to bear, he knoweth best how to purge; Though the dross burn to heat me and consume me, yet it wasteth it self, and I am pur-*

August. in
Psal. 60.

Tho. de
Kempis.
de imitat
Christi,
lib. 3. ca. 9.

ged from such, because my soul waiteth upon God. It is meet therefore we should beg this at the hands of God, as once that devout man did. Behold, O my loving Father, I am in thy hands, I bow to the rod of thy correction, I kiss it; strike my back and my stiff neck, that I may bend my crookedness to thy right and strait will; give me above all things to enquire after the good pleasure of thy good will.

CHAP. XIII.

VII.

SET before you the low and mean estate into which Christ was brought, that was much better than your selves. You complain your houses are burnt, your habitations are consumed: Are you in a worse condition than Christ was? Did not he say while he was upon earth, *The Birds of the ayr have nests, and the Foxes have holes, but the Son of man hath not where to lay his head.* *Mat. 8. 20.* So then you are in no worse condition than Jesus Christ himself was; he that was Heir of both worlds had not an house of his own to put his head in; your Head, your Lord,

Lord, your Master did drink of the same Cup that you drink of : are you poor, hungry, naked, harbourless, so was Christ ? Mark what our Saviour speaks, *Mat. 10. 24, 25.* *The Disciple is not above his Master, nor the servant above his Lord : it is enough for the Disciple that he be as his Master, and the servant as his Lord.* If you be Christs Disciples or servants, you must not look to be above him ; it were unreasonable that the servant should be in a better condition than his Lord is, it is enough if he be equal with his Lord, it is honor enough that the servant fareth no worse than his Master. Christ thereby sheweth what measure they must expect in case they will be his Disciples : Are you rich, expect to be poor for my sake ? Have you houses and Lands, expect to forsake all these, if I require it ? This is the Motto of Christs Disciples, *Domine reliquimus omnia, & te sequimur.* Lord, we have left all and followed thee. Christ deals plainly with his people, and tells them, in the world ye shall be poor ye shall have tribulation, ye shall endure the loss of all things. Our Saviour requireth of all that will be his Disciples, that they

they do not set their affections on earthly things, that they should set their affections on heaven, Christ and he alone must dwell in us: Moreover, he requireth of his people, that *quondam preparationem animi & affectum*, in respect of the preparation of the heart and the affection, they be alwaies ready cordially to part with houses, lands, and livings; to forsake all persons and things which are near and dear to them, for his sake, and for the Gospel-sake. Yea, Christ doth sometimes put some of his people upon the actual abdication of all their worldly goods, and to become as poor as Job, as Lazarus, for his sake, yea, to rejoyce they have houses, riches, goods, lands to lose for Christ: such undoings are their makings; such losings are savings; this poverty is riches; he loseth nothing who gaineth Christ by losing all the world. Christ's Disciples did actually forsake all things and persons, to follow him. Did you often think of the poverty and low estate of Christ, while he was in the world, your hearts would bee quiet under your losses. Bee not too much dejected at your removal from your habitations; the whole earth is your

your Fathers ground; the Lords lower house; while you are lodged here, you have no assurance to lye ever in one chamber, but must bee content to remove from place of the Lords nether house, to another, resting in hope, that when you come to the Lords upper City, *Jerusalem*, that is above, you shall remove no more, because then you shall be at home: and for the present remove to what house or place you will, if the most high God, the possessor of heaven and earth be with you, you are still at home, and your lodging is ever taken up before night; so long as he, who is the keeper of *Israel*, is Psal. 96. your home and habitation: in this dwelling House are many spacious rooms, and pleasant lights; Oh lay down your heads, by faith, in the bosome of Christ, till this bee done, you shall never sleep soundly, nor rest in a quiet and settled habitation,

FINIS.

is the only safe keeper of itself, is
in the same old habit as in the
other. There are many persons
and places lights. Oh day
down your heads, by faith, in the be-
come of Christ, all this be done, you
shall never sleep soundly, nor rest in
your own righteousness.

21415

N O
Abiding City
I N A
Perishing World;

B U T
Heaven only the continuing City, which
we must diligently seek.

Set for in a Discourse on *Hebrews 13. 14.*
*For here we have no continuing City, but we seek
one to come.*

O R,
Meditations occasioned by the late, sad, and la-
mentable Fire, in the City of *London.*

Published by *William Gearing* Minister of
the Word.

Isaiah 24. 15.
Glorifie ye the Lord in the Pipes, &c.

Quicquid in mundo, aut præsens & hoc instabi-
le; aut præteritum, & hoc jam nihil; aut futur-
um, & hoc incertum. *August.*

L O N D O N,
Printed, by *R. I.* for *Thomas Parkhurst*, at the
Golden Bible on *London-Bridge.* 1667.

Perishing City IN A Abiding City

Heaven only the continuing City, which
we must diligently seek.

See for a Discourse on Hebrews 12. 14.
For here we have no continuing City, but we seek
one to come.

O R.
Meditations occasioned by the late, sad, and la-
mentable Fire in the City of London.

Published by William Gearing Minister of
the Word.

Hebrews 12. 14.
Oportet de Portu in the Firmam
Quiescere in mundo, aut perire & hoc instabi-
le; aut perire, & hoc in mundo, aut firm-
um, & hoc incertum. August.

LONDON.
Printed, by R. A. for Thomas Baskin, at the
Golden Biskin London-Printers, 1667.

NO
Abiding City
 IN A
Perishing World.

Heb. 13. 14.

*For here we have no continuing City, but
 we seek one to come.*

CHAP. I.

THe Particle [for] invites me
 to look back upon the verses
 foregoing. The Apostle tells
 us, ver. 12. that *Jesus, that he*
might sanctifie the people with his own
blood, suffered without the gate: Then
 he exhorteth. ver. 13. *Let us go forth*
therefore unto him without the Camp,
bearing his reproach. Christ was figu-
 red by the Sacrifices under the Law: as
 the Beasts were burnt without the
 Camp, so Christ suffered without the
 gate, being cast out of the world as an
 accursed thing: if Christ suffered without
 the gate, how should the Saints be con-
 tent to go out of the world, and bear the

the reproach the world casteth upon them, knowing that they shall be graciously received, not only into the Camp of Christ, but into his Royal Court; the world shall not cast so much scorn upon them, as Christ will shew them love and favour: it is better to be out of the Camp with Christ, than without Christ, at the worlds head Quarters. *Moses* chose to forsake all rather than not to follow Christ: So let us willingly bear the reproach of Christ, and know that he will willingly receive all those that for his sake are content to bear the reproach that the world casteth upon them. This exhortation of the Apostle is directed

1. *To the Jews*; to bid an eternal farewell to all the Levitical Ceremonies and Ordinances, and to go to Christ who suffered without the gate: his suffering there was to put an end to Temple-worship in *Jerusalem*. *Calvin* thus paraphraseth it; Think not that God will now be pleased with this typical worship; but now he expecteth that you should go to Christ, and suffer injuries, banishment, and all manner of persecutions for his sake.

Calvin ad loc.

2. *To Christians*: to bid an adieu to the

the customes, to the fashions, to the courses, to the lusts of this world, and to resolve to go forth to Christ, and follow him, notwithstanding the vile reproaches, cruel mockings, that ever did, and ever shall fall upon all, both Hebrews and Christians, who sincerely follow and cleave to Christ: for the Ceremonious Jews did reproach such as did shake off the yoke of *Mosaical Rites*, and observe the *Evangelical Ordinances* of Christ: and the wicked among Christians do to this very day load such with reproaches, who cast off the yoke of worldly lusts and practises, and walk as becometh the Gospel of Christ: Now he that will go forth to Christ, must resolve to bear his reproaches; which are better than all the magnificent Titles of Honour, the vast treasures of wealth the world can give; and though they render us ignominious before the world, yet they render us as honorable before God.

My Text is a reason of the Apostles exhortation, or a strong motive to encourage us to go forth to Christ bearing his reproach; For, or because, we have here no continuing City, but we seek one to come. Wherefore slight the reproaches

proaches of the world (as Travellers do the barking of dogs) in your journey to the City of glory.

Estius Ex-
post. in
loc.

It is a probable conjecture made by some, as *Estius* observeth, that *S. Paul* speaks Prophetically of the destruction of the City of *Jerusalem*, which was then at hand, and that in a short time neither that City nor the Country about it, would be an abiding place for them, but driven from thence they should be, and be forced to wander up and down, and therefore they were to look for no other abiding place but heaven.

CHAP. II.

IN the words of my Text you have a Position, and an Opposition, or a Position, and a Conclusion.

1. The Position is; *Here we have no continuing City.*

2. The Opposition or Conclusion is, *But [or therefore] we seek one to come:* for the present we have no abiding City, but there is an abiding City to come which we seek. This earthly *Jerusalem* is no abiding City for

you

you Hebrews: this world is no abiding City for you Christians. But *Jerusalem* that is above, the heavenly City, the City of the King of Kings, that is an abiding City, that let us diligently seek after. This world is to believers, as the Wilderness was to the *Israelites*, they were Pilgrims in it: So are believers in the world, strangers and Pilgrims; they abode not long in the Wilderness, but passed through it to *Canaan*, there they made their abode: so this world is not a place for believers to abide in, but must pass thorow it to an heavenly *Canaan*, that is an abiding Country, an abiding City, and there all believers shall abide to eternity.

The general point of instruction to be drawn from hence is; That the consideration that there is no abiding place in this world, should forcibly move us to seek out for heaven. This was that which moved *Abraham*, *Isaac* and *Jacob*, those renowned Candidates of Eternity, to be as Pilgrims in the world, wandering from place to place, now sojourning here, then sojourning there, but abode no where; and wheresoever they went, they dwelt not in Palaces or

Observ.

For-

Fortresses strongly built, but in Tabernacles, which they could pitch down, and take up, and carry them whether they pleased: and so they used to do, to mind them that there was no abiding for them here, but they must look after a City, wherein they should abide for ever. *Heb. 11. 9, 10, 14, 16.* By faith Abraham sojourned in the Land of Promise, as in a strange Country, dwelling in Tabernacles with Isaac and Jacob, the Heirs with him of the same Promise: for he looked for a City which hath foundations, whose Builder and Maker is God. They confessed they were strangers and pilgrims on the earth; for they that say such things, declare plainly that they seek a Country. But now they desire a better Country (than that from whence they came out) that is, an heavenly. Here ye have a full proof of the point; the Holy Ghost calling believers sojourners, pilgrims, strangers, what is it but to convince them, that there is no abiding for them in this world? this world is not their Country, their City, their home, their habitation; here they are not to place their hopes, to set their affections, to seek a lasting happiness; but heaven is
 their

their City, their Country, their home, their habitation: there all our hopes should be placed, thither should all our desires aspire, there we are to seek everlasting happiness, there we shall be sure to find it, and to abide in the possession of it to eternity.

CHAP. III.

FOR the better prosecution of this point, I shall draw from it two Propositions, and make use of them.

Prop. 1. That here is no abiding City. I need not seek proof for this, for there is none of us, but his experience evidenceth it.

1. Take City here, for our houses we dwell in; they are no abiding places for us: death turneth every man out of his own doors, and carrieth him from his house to the grave; it turneth Princes out of their stately Palaces, and great men out of their strong-built houses and Castles, and poor men out of their Cottages. The poor mans Cottage, the rich mans House, and the Princes Palace, are of no continuance; how many stately Houses, Edifices, and Castles

Castles have we seen in our daies to be made ruinous heaps, and consumed to ashes? your continual repairing them sheweth them to be of no long continuance.

2. Take City, for the Towns and Cities wherein we inhabit with others, they are no continuing places for us to abide in for ever: See we not, how one Generation passeth, and another cometh? and the Generation that is coming is going: and though the Stages stand a while when the Actors are gone off, yet at length the Stages are taken down. What is now become of *Jerusalem*, of *Athens*, of *Corinth*, and of those famous Cities of *Asia*? How many famous Towns and Cities are become ruinous heaps?

Jam seges est ubi Troja fuit.

Behold there now is good Corn-land, Where once the City *Troy* did stand.

The like may be said of many Towns and Cities in the world. *Cato* the Censor boasted that he had taken more Towns and Cities in *Spain*, than he had been daies in it; *Plutarch* saith he took four hundred. *Sempronius Gracchus*, destroyed

Plutarch.

destroyed in *Spain* three hundred more, as *Polybius* relateth. *Pliny* saith, that *Polyb. Hist.*
Coneys destroyed a great City in *Spain*, and that *Moles* destroyed ano-

ther in *Macedonia*: Many have been destroyed by fire, many by inundations of water, and others have been swallowed up by earthquakes: here we have no abiding City. We read, *Gen. 19. 24. That the Lord rained upon Sodom and Gomorrah brimstone and fire, from the Lord out of heaven, and he overthrew those Cities, and all the Plain, and all the inhabitants of those Cities, and that which grew upon the ground.*

Josephus saith, that five Cities perished: and we read of five Cities of that Region named, *Gen. 14. 2. viz. Sodom, Gomorrah, Admah, Seboim, and Bela*, which is *Zoar*. *Moses*, besides the two principal Cities, mentioneth the place of their scituation, but *Admah* and *Seboim* were destroyed by fire as well as *Sodom* and *Gomorrah*, *Deut. 29. 23.* these the Lord overthrew in his anger and fury: As for *Zoar*, *Theodoret*, *Lyra*, and others, think it was preserved upon the request of *Lot*, but that af-

Joseph. de bello Judaeico, lib. 5.

Walther. Harmon. Biblic. in Gen. 19

ter *Lot* went out of it, it was utterly over brown. But this cannot be made

K evident

evident from Scripture, that this fifth City was either overthrown together with the rest; or a little afterward; but the contrary rather appeareth from the speech of the Lord to *Lot*, Gen. 19. 21. *He said unto him, see, I have accepted thee concerning this thing, that I will not overthrow this City, for the which thou hast spoken.* And mention is made of it, *Isa. 15. 5.* where it is said, that the *Moabites* being overcome by the *Assyrian*, should flye unto *Zoar*, *Babylon*, and *Nineveh*; those great Cities, are long since utterly laid waste.

3. Take City, for the Countries wherein we live; they shall not abide, neither shall any man continue in them for ever: *Fruitful Canaan* is now become a barren wilderness: how hath the Country cast out all her Inhabitants? Kingdomes, Countries, Nations, Commonwealths, have their deaths and burials, as well as the Inhabitants of them.

4. Take City, for the world it self, and this is no continuing place. Though it hath continued a most six thousand years, yet 2 *Pet. 3. 10.* *The day of the Lord will come as a thief in the night, in the which the heavens shall pass away*

way with a great noise, and the elements shall melt with fervent heat, and the works that are therein shall be burnt up. Here you have a full description of the Worlds destruction: it is above all humane determination, whether this fire shall be a fire of utter abolition of the world, or a fire of purgation to refine it: when these things come to pass, then Heaven and Hell will divide the whole world between them.

CHAP. IV.

SECT. I.

Quest. **H**ow is it that nothing here
is of continuance?

I.

Resp. I. The very law of their Creation subjecteth the world, and all creatures therein, to dissolution and corruption: Every creature, *qua* creature, is corruptible; look but upon their composition. the materials, the principles are corruptible; and there is a contrariety and opposition between them: how can creatures stand and continue which are divided within themselves?

I 2

look

look upon the things we are most apt to dote upon; our Cities, Houses, are they not made of dissoluble materials? though some continue for many generations, yet either water, fire, or war, or if none of these, their age consumeth them. We see how among men, some dye of old age; so age ruineth Cities, Towns, and all other things: the heavens, which of all creatures are the most durable, yet saith the Psalmist, *they shall wax old like a garment*, Psa. 102. 26. which Text is enough to confute the Philosophical opinion, that maintaineth the heavens to be made of incorruptible matter.

2. Mans rebellion against his Lord and Creator, hath put the whole creation in subjection to great vanity and corruptibility, *Rom. 8. 20, 21. The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. By the creature there, is meant, the heavens and the earth, with all the creatures in them, Angels excepted, who are only spectators of this vanity, not vassals to it, as all other creatures are. By vanity] we are to understand a state of imperfection, opposite to their created condition* and

and perfection; they have lost much of their Primitive excellency and perfection. *And they are made subject to vanity*, which denoteth, that they are unavoidably in a state of vanity; they cannot help themselves. *But yet not willingly.*] Here the Apostle continueth his *Prosopopeia*, attributing *will* to inanimate and sensitive creatures, which have no will at all: It sheweth, that this vanity that is upon the creature, is against the natural inclination of the creature. Creatures by natural instinct do abhor corruption: all creatures are strongly carried with a desire of self-preservation, to preserve their own perfections. Moreover, it noteth, that all the vanity in the creature is not from it self, but it is meerly adventitious; mans rebellion, and Gods curse, is the cause of all their vanity: As Death passed on all men, because all had sinned, so Vanity and Corruption hath passed upon the whole Creation, because man hath sinned. --- *But by reason of him who hath subjected the same.*] These words clearly shew, how and by whom this yoke of vanity came to be laid on the creatures; not by themselves, but by him who hath subjected the same, viz.

Cameron
Prelat.

God; who being provoked by the sin of *Adam*, layes this bondage of vanity on the creature, as part of the penalty of mans disobedience. *Cameron* passionately contendeth, that it must be meant of man, not of God; because the Apostle doth not mention the Name of God; but the following words sufficiently confute him, and evince, it is God who subjeecteth the creature to vanity; because though he hath powred forth vanity on them, yet he hath left in them a hope of restitution. And to reconcile *Cameron* with other Interpreters, this distinction may be used: Man is the procuring and deserving cause of the creatures subjection unto vanity; and God is the efficient or imposing cause of this subjection unto vanity. All creatures in their own being were by nature corruptible, but our sin makes them two-fold more the Children of vanity and corruptibility: Mans sin and Gods curse on the creature for sin, hasteneth the creatures to their dissolution. As the house of the Leper was in it self not unclean, but the walls thereof being once infected with Leprosie, it was the sooner pulled down.

SECT.

SECT. II.

I know it is a Dispute among Divines, whether there be a decay of Nature in all creatures: Some strongly affirm, that yet there is no decay, but they are as vigorous now as they were in their first Creation. Others (and I think more truly) affirm, a decay in Nature, both in the Heavens and the earth; the Sun and the Heavens have not those vigorous influences as formerly. What meaneth the curse upon the earth; (thorns and bryars shall it bring forth) but a decay of its Nature? What is meant by vanity and corruption under which it groaneth, but their natural decay? Why are not the lives of men of that duration, as formerly? One reason given is, because the fruits of the earth are not so nourishable and healthful as before the flood? A general Deluge brought saltness and barrenness upon the earth: so that now there is a gradual privation of the creatures of their original beauty, goodness, pleasantness, sweetness, which they received from God in their Creation, by which privation they are rendered unable to

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perfect the particular uses for which they were created. The Sun, Moon and Stars, though still they remain excellent creatures, yet it is supposed by sundry Divines, they have lost much of their Primitive splendour, and that they shine not so bright as at their first Creation: The Moon hath her spots; it is disputable, whether she had them from the beginning: Some Stars (though great bodies) yet are scarce perceptible by the eye: The ayr, the waters, have lost much of their sweetness, pleasantness and clarity; the earth hath lost much of her beauty; the herbs, plants, fruits, trees, have lost much of their virtue; all the living creatures have lost much of their created goodness. All men see with what art, toyl and labour, the husbandman provokes the earth to its present fruitfulness, seeing the whole earth was naturally propense to bring forth fruits of all kinds in great abundance: but for our sakes it is subject to much barrenness; all the Heaths and wilder waits in the world, are marks of this curse of vanity on the earth: had not the soul of man become a Wilderness in respect of grace and holiness, there had been no
 Wil-

Wilderness in the earth in respect of barrenness. All mans labour and sweat to make the earth bring forth, is a part of mans punishment also : Had not man sinned (though *Adam* in Innocence should have laboured) yet it should have been without sorrow, sweat, and wearisomness : Men may thank their own sin for every drop of sweat that trickleth down their face, and for every miscarrying of the earth.

S E C T. III.

Moreover, it consisteth in a positive malignity, which through sin and the curse of God is now cast upon the whole Creation ; the Sun it self worketh *deliquia*, eclipses, it suffereth, it worketh a contrary evil to the good for which it was created : the heat thereof scorcheth the earth, and maketh it to become iron under our feet, whose light and heat was created to comfort and cherish the earth, it now scorcheth the creatures, yea man himself : the Ethiopians are so scorched with it, that for anger they shoot arrows against the Sun. --- The Moon, besides her Eclipses and Changes, doth also emit sad influences

on the creatures below, witness the Lunatick, the Paralytick; the Moon causeth many humors in the body to stir: You read in the book of *Job* of the sweet influences of *Pleiades*, but these also do sometimes send out their maligne influences: the ayr is oftentimes very contagious and pestilential, as we have seen by sad experience of late; and yet is manifest in many Towns and Citier, and other lesser places of this Kingdome at this day: Now the ayr scorcheth, then it cooleth; now it is calm, then boisterous: The earth bringeth forth bryars and thorns, and unwholesome weeds, instead of wholesome fruit. In all living creatures, you shall see how sin hath put into them an hatred, and antipathy, and opposition, the one seeking to destroy each other; the curse of vanity hath put the whole Creation out of order: Hence are all those mutations, alterations, corruptions, and destructions among the creatures, and of the creatures.

Quest. Here it may be demanded, *Why doth God inflict this punishment of vanity and corruption on the creature for mans sin, without any fault in the creature?*

Resp. 1.

Resp. 2. It is no injury to the creature at all. *Chrysostome* saith well. *Ratio aequi & iniqui non ad creaturas inanimatas transferenda est.* The consideration of right and wrong, justice and injustice, is not to be transferred to the creatures void of life, but only to the rational, who were subjects capable of both. *Chrysoſt.*

2. Because the creatures were made for man; therefore if man rebelled against his Sovereign Lord, they shall suffer for man also. *Chrysostome* saith, *Si propter me facta sunt, nihil admittitur iniustitie, si propter me patientur.* If they were made for my use and service, there is no injustice if they suffer for me to my shame and vexation; and the reason is, because seeing they were made for the use and service of man, therefore the change to the worse, which is now come upon them, is not their punishment, but a part of the punishment of man.

CHAP. V.

R. 3. **A** Third reason why we have no abiding City here, nor any

any thing of long continuance, is taken partly from the love of God to his people, and partly from his wrath to the wicked. The wicked shall not have a continuance here, and nothing durable, because God will put an end to sin and sinners, and clear the world of sin and sinners, wherefore he will dissolve all these things. As long as wicked men live they will continue in sin; should a wicked man live a thousand years, so long would he live in sin; a drunkard would continue in his drunkenness, a swearer in his swearing, so long as there is any continuance of his City. Oh to what an height of wickedness would men arrive, if they and their Cities were of long continuance on the earth; they forget God already, and should God lengthen out their time to continue for ever, or for some thousands of years, they would be ready to think themselves were Gods, and not dying men: therefore the Lord doth not suffer sinners nor their Cities to be of long continuance; and many times he cuts off notorious sinners in the midst of their daies: *Bloody and deceitful men shall not live out half their daies;* God ruineth their Cities and habitations,

ons, they moulder away, and are not of long continuance.

It is likewise in love to the godly, that neither they nor their Cities shall be of long continuance here, because God will quickly put an end to their sufferings, their reproaches, their persecutions, their calamities, and deliver them from the body of death which makes them miserable, and will ere long take them up to their desired and expected happiness, laid up in heaven for them. In a word; God will have no long lasting worldly City, or other worldly thing, that the miseries of his children may be short, and their happiness may be of eternal duration; and that the joy and prosperity of the wicked may be short, and their sorrow and torment may be eternal.

CHAP. VI.

SECT. I.

IF here we have no continuing City; *Use 1.* then be exhorted in the first place, not to fix the eyes of your souls upon these transitory things. *Wilt thou set shine*

eyes

eyes upon that which is not ? Prov. 23.
 5. for riches make themselves wings,
 and flee away toward heaven. All flesh
 is grass ; and all the glory of man is
 but as the flower of the field ; the grass
 withereth, the flower fadeth. 1 Pet. 1.
 24. All flesh is as grass ; it is but as
 the Earths Summers garment, put off
 before winter cometh ; and all the glo-
 ry of man (or whatsoever man is apt
 most to glory in) is but as the flower of
 the field, a fading ornament, that with-
 in a day or two withereth and cometh
 to nothing : *We look not at the things
 which are seen, but at the things which
 are not seen, for the things which are
 seen are temporal, but the things which
 are not seen are eternal*, saith S. Paul,
 2 Cor. 4. 18. We are not restrained
 from the seeing of these things ; for the
 senses were made for use, and their use
 is to be applied to their several objects ;
 the words there used by the Apostle are
 [μὴ σκοπέω.] We look not at the
 things that are seen as at a mark : the
 word σκοπὸς signifieth a mark, and the
 word σκοπέω, to look at things as at a
 mark. Now when a man aimeth at a
 mark, he seeth many things between
 his eye and the mark, but he slightly
 looks

looks upon them, but he looketh fully upon the mark; his eye staith at, and is fixed upon the mark: now the mark that the Apostle professed hee looked at, was Jesus Christ, *Phil 3. 14. I forget that which is behinde, I press toward the mark for the price of the high calling of God in Christ Jesus.* I conceive he alludeth to those games and acts of hostility used among the *Greeks*, where there was first, a mark, secondly, a price; a mark which they look'd at, a price which they aimed at, in their exercises of shooting, wrestling, running on foot, or on horse-back, &c. So the Apostle, he had his mark that he aimed at, that was the Lord Jesus Christ, that hee might know him, and be found in him, and be made conformable to him: and the price that he ran for, was the high calling of God in Christ Jesus, the Crown of eternal life and glory, that high price to which Christians are called of God in Christ Jesus. Now on the contrary, the Apostle sheweth, that these visible and temporal things were not the mark that he aimed at, that was but a poor low thing, in comparison of eternal glory. Do not therefore make these
transitory

transitory things, your mark and scope, make them not the scope of your intentions; you cannot level at them; they are transient, and will soon have an end. I know no such beauty in the face of this fading world, so as to draw the eyes of our souls to fix upon it; the house of this world is a smoaky house, and it bloweth upon our eyes; Oh then let us pluck up the stakes of our tent, and take our tent upon our back, and repair to our best home, *for here we have no continuing City.*

SECT. II.

- II. Take heed you do not entertain too high thoughts of these perishing things; let us learn to esteem them as wise Solomon did, *Vanity of vanities*, Eccles. 1. 2. as he found them by experience, which cost him dear. I conceive that the Lord by his wise counsel, left him to plunge himself into sensual delights, having such a large understanding, to contrive what was in the creature to the uttermost, that he might teach the Church the nature of them, to the end of the world from his own experience. Now, saith he, Eccles. 2. 12. *what*

*what can a man do that cometh after the King? Is it not a madness for any man to think to finde more satisfaction in them than King Solomon did? If any man hath higher thoughts of these things, it is not because he seeth more into them than Solomon did, but because he dotes so much upon them, so as to be besotted with them. Judge not according to appearance, saith our Saviour, Joh. 7. 24. He that will judge of these fading things by their outsides, may well expect to be deceived; but the immortal soul of man being of an intellectual nature, and having an understanding faculty, being far above sense, should look more inwardly into them, and see what they are all in comparison to the true happiness of the soul of man; they bring not the soul one step the neerer to true happiness: Now it is as impossible for the outward man to be happy, while the inner man is miserable, as for the outer part of the body to be in health, while the heart is sick unto death. Let us therefore value these transitory things at a low rate, esteeming them as *vain things that cannot profit*, 1 Sam. 12, 21. as *nothing, less than nothing, and vanity it self,**

self, *Isai. 40. 17.* Oh let us compare our inch of time with vast Eternity, and the esteem that we have of this now flourishing and green world, with the esteem we shall have of it, when worms and corruption shall make their houses in our eye-holes, and our flesh and body shall be consumed (then our light of this worlds vanity shall be more clear than now it is) then shall we see, that though the world makes men believe, that whatsoever things it offereth them it is of good substance, and may well suffice to satisfie our hungry appetites yet when tryal is made, there is nothing to be found but winde and vanity, and that they that feed upon these Husks, feed upon nothing but the winde, as the Prophet speaks of *Ephraim, Hos. 13. 1.* wouldest thou not take him for a fool, that when he is hungry, would open his mouth, and gape, and take in the ayr to satisfie his hunger withall? Thy folly, O man, is nothing less, if, thou thinkest to satisfie the appetite of thy soul with the wind of things visible and temporal, neglecting things eternal. Such a fool was that rich man, *Luk. 12. 16, 17.* (for so the Holy Ghost calls him) wherein did he

he play the fool, but in suffering his thoughts wholly to run after outward perishing things? Therefore he thus complaineth; *I want room to lay up my fruits*; but never thinketh what room there is for him in heaven; he cries out: *What shall become of my goods?* but never thinketh, oh what shall become of my poor soul? Then he cometh to this resolution; *I will build my Barns to lay up my fruits in.*] But no such thought as this, I will lay up for my self treasure in heaven, and labour to have a Mansion in heaven for my immortal soul: *Thou hast goods laid up for many years in store.*] but no such thought as this; Thou knowest not whether thou shalt enjoy them one day more; for thy soul may be taken away before one night be at an end: *Soul, take thine ease, eat, drink, and be merry*; but no such thought as this: Soul, what ease shall I find in eternal torments? What if my present mirth and jollity should deprive me of that fulness of joy that is in the presence of God, and those pleasures that are for evermore, and end in howling, and weeping, and gnashing of teeth?

SECT. III.

III.

Set not your hearts upon these unstable things : *O yee sons of men , how long will ye love vanity ? Psal. 4. 2.* All the goods of mortals are mortal ; whatsoever it is that you entitle your selves Lords of, it is with you but for a time, it is not yours to continue with you; there is nothing firm, eternal, and incorruptible , that weak and corruptible men do possess; it will as necessarily perish , as we must necessarily lose it; and this if we well understand, is a great solace , to lose that indifferently , which must perish necessarily; the only help therefore that wee shall finde against these losses , is not to love them too dearly , because in a short time they must bee lost : Lift up your soul above humane felicities, cast it not away for those things that are below, and without it self. The soul of man cometh of a more Noble and Divine Stock , than to be enamoured with fading and perishing things : O what vanity is it so much to dote upon these shadows? how fondly do we love them while

while we have them? and how passionately do we lament their loss?

*We part with many things in grief;
Because we loved them in chief.*

O the unhappiness of mankind, saith S. Augustine; *The world is bitter, and yet we love it*: if it were sweet indeed, how should we then dote upon it? it is very troublesome, yet we love it; how should we affect it, if it were altogether quiet and peaceable? how eagerly then should we gather the flowers of it, since we so greedily catch up the thorns? Now if, as Chrysostome speaks, notwithstanding all the evils which compass us about in this world, we desire to live long in it, when, oh when (were it free from all disturbances) should we seek for any thing else? we are so bewitched with these vanities, that we prefer our Pilgrimage before our Country; and hence it is, that God either imbibers our Cups, and mingleth our pleasures with vexations, lest we should mistake Wormwood and Vinegar for true Nectar; or else he takes away these outward comforts from us, that we may see our folly in placing

August.
Tom. 10.
Serm. de
Temp.

Chrysost.
ad Pop.
Antioch.
Homil. 6.

Gregor.
Moral.

ib. i. ca. 3.

placing so much of our affections upon things that were of no continuance: Ah! how much do we smell of the smoak of this lower house of the earth, because our heart and thoughts are here? and how unwilling are we to go out of it, albeit we are in danger of being suffocated with the smoak of it? It is a great folly so eagerly to love fading and unstable things: Gregory speaks well to this purpose; *We never forego any thing willingly, but what we possess inaffectionately*; and speaking of Job, he saith, *He parted with all with a willing mind, which he possessed without inordinate delight*. You now see the best of this world to be but a Moth-eaten thred-bare Coat; resolve now to lay it aside, being old and full of holes, and look after that house above, not made with hands, eternal in the heavens: Set not your heart upon the world, since God hath not made it your portion, and your inheritance. What misery of miseries is it for the immortal soul of man to be enslaved to the world, which is but an heap of fuel kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men, especially now in

2 Per. 3. 7.

in this age of the world when it is ready for the fire? but in that day, when the perdition of the ungodly shall be, then shall the world be destroyed, the world and all its fond lovers shall perish together in one day: How shall this make for the glory of Gods Justice, who shall bring destruction upon them that love the world above himself, on that day wherein the world it self shall be destroyed? Let us therefore endeavour daily to curb and restrain this exorbitancy of affection; as King *Tarquinius* walking in his garden, whipped off the tops and heads of the tallest flowers with his staff; so must we cut off these rising affections, as soon as they begin to peep forth, and put up head in our hearts; this world which God will not have to be yours, O Christians, is but the dross and scum of Gods Creation, the portion of the Lords poor hired servants, the moveables, not the heritage of the Sons of *Zion*: It is but an Offal or hard bone, cast to the dogs that are thrust out from the new *Jerusalem*, upon which they rather break their teeth, than satisfie their appetite: Keep your love and your hope in heaven; it is not good
your

your Love and your Lord should be in two sundry Countryes, as one excellently speaketh; he is *semper idem*, alwayes the same, yesterday, to day, and for ever: Keep at a distance from the walls of this Pest-house, even the pollutions of this defiling and fading world.

SECT. IV.

IV.

Do not muse too much upon these transitory things; do not let your thoughts dwell too much upon them; do not mind the things that are beneath; do not think often, nor think seriously of them, so as to say, *It is good for us to be here*, let us here build Tabernacles; as they are transitory in their own nature, so they must be lookt upon *in transitu*: As a Traveller in a Journey, may see many fine Towns, and stately Edifices with his eye, but he mindeth his way, he will not stay his horse to take a view of them: So he that hath heaven in his thoughts, and will seek after a City that is to come, must not suffer these fading things to stay him in his course heaven-ward: It is the vanity of our spirits that enclineth

us to muse upon these transitory things; and on the other side, the more we dwell upon them in our thoughts, the more light and vain our spirits are; the more you muse upon them, the more you will be ensnared by them. What is a soul the poorer to want the lusts and perishing vanities of this present evil world? Certainly we have no cause to weep at the want of such toys as these; we have nothing to do in this prison except to take meat, drink and house-room in it for a time only: this world is not yours; let not your heaven be made of such poor mettall as mire and clay. Oh where are those heavenly-minded souls, that have nothing but their bodies of earth walking up & down upon the Superficies of it, whose souls, and the powers of them, are up in heaven? Oh mens souls have no wings, and therefore they keep their Nest, and fly not to that upper Region. Could we be deaf and dead to this worlds charms, we might deride at the folly of those who are wooing this world for their match, and scorn to Court such a withered Princess, or buy this worlds kindness with a bow of our knees: Alas! it is little the world can

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take

take from us, and it is not much that it can give us ; but the worst of Christ is better than the worlds best things ; his Chaff is better than the worlds Corn. Oh let your thoughts dwell much upon that blessedness that abideth you in the other world , and upon that continuing City that is to come.

SECT. M.

V.

Labour not much for these transitory things : *Labour not for the meat that perisheth* ; Job. 6. 27. Our Saviour therein teacheth us , to look upon all things here below whatsoever , but as meat that goes into the belly , and is cast out of the draught to the dunghill, and exhorts us to labour after that meat that shall endure to eternal life : Do not then toil and moil for such uncertainties ; all earthly things are very mutable , they are like a Land-flood which faileth in a time of drought, when we have most need of water :

1 Pet. 4. 7. *S. Peter* tells us, *The end of all things is at hand.* It is true in a two-fold sense.

1. In a relative sense, in relation to every particular person, and his interest in

in them; in relation to thee and me,
and every one of us; when our end
cometh, then the end of all things is
come unto us: when thy life endeth,
then the world, and all the things of the
world do end to thee; it is as much to
thee, as if all the world were at an end.

It is a true in an absolute sense,
& Pet. 3. 10. *The day of the Lord cometh
as a thief in the night; in the which
the heavens shall pass away with a great
noise, and the Elements shall melt with
ferulent heat, the earth also, and the
works that are therein, shall be burnt
up.*

So that all these visible things are
temporal, and shall have an end. Now
these visible things are of two sorts;
either first, The substances, or subjects:
Or secondly, The accidents; though in
a proper sense, the accidents are visi-
ble, and the substances cannot be dis-
cerned but by their accidents. You see
not the substance of the world, but the
colour, the form and figure of it, the
trifles upon it, and even this also is tem-
poral, and the fashion of it passeth a-
way, 1 Cor. 7. 31. *All visible things,
though never so pleasing to us, as
health, wealth, honours, pleasures,
riches, beauty, strength, all the outward*

and natural perfections that are in any creatures, are not abiding, they are temporal only, though never so pleasant to us. On the other side, all miseries, deformities, pains, sicknesses, shall all be abolished; the substance (that is, the foundation) being taken away, the accidents that cleaves to them (whether ornaments or blemishes) must needs vanish with them. When a goodly Palace is on fire, the beauty of it, the painting, the engraving, the carved work, and also the decayes and ruines of it, will be abolished with it: So the substance of these things being destroyed, all the materials (whether beautiful or uncomely) shall be destroyed together. As the iron naturally hath its rust to consume it, and each tree its worm and rottenness, so all living creatures, all Cities, Kingdomes, have their internal causes of decay: Consider things above or below, all Trades or Liberal Sciences, they all ever had, and ever shall have their perishings; and as the rivers by a continual course do empty themselves into the Ocean, so all worldly things do slide into the Channel of destruction, as to their mark they aim at: therefore

Lips. lib. 1.
de constant. ca.
15.

fore labour not after these perishing things.

SECT. VI.

Do not expect much from these unstable things; do not build your hopes upon them; such hopes are but Cobweb hopes, as *Bildad* speaks, *Jab* 8. 13, 14, 15. Such a man may lean upon his house, but both he and his house will fall together; he may hold it fast, but his hope will deceive him: Every thing under the Cope of Heaven is but ill ground; and an ill foundation, every thing except God wanteth a bottom; and cannot stand alone of it self, and therefore can give no support to any one that shall rest or lean upon it. Oh how many are there in the world whose hearts would die within them, were these temporal things taken from them? take away these temporal things from those that have made them their confidence, and they have nothing else to rest upon. All these visible things have miscarrying wombs and dry breasts, that will deceive those that look for much from them: the world still makes many fair promises of much

VI.

good to us, and of long continuance with us, but in performances proyerh contrary; it promifeth joy, but cometh accompanied with sorrow, and when we have moft need of its help, it will be fartheft from us: Grapes never grew out of thefe thorns, nor figs out of thefe thiftles: It is not good to trust to lying vanities, which ever deceive thofe that trust unto them; and God often ftrips us of thefe uncertain things, thefe fading helps, and weak-hearted run-aways, that we might place all our hope and trust in him, who never leaveth nor forfaketh them that trust in him.

CHAP. V. II.

I Come now to handle the fecond Proposition, which is this.

Prop. 2. That Heaven is a continuing City. In the profecution of this point, I will fhew you firft how it is a City, then how it is a continuing City: That it is a City, will appear by thefe demonstrations.

1. In a City there be divers ftreets, divers houfes in thofe ftreets, wherein
some

some are bigger, some are lesser; a City is large and spacious; so our Saviour saith, *In my Fathers house* (the City of the great King) *are many Mansions, Joh. 14. 2.* It is a most magnificent City, no greatness in the world can be compared with the greatness of it; it is the Royal Palace of the great God, who inhabiteth Eternity; whom the Heaven and the Heaven of Heavens are not able to contain, there he vouchsafeth to dwell, and in a most glorious manner to communicate himself to his Angels, and his Saints.

2. Heaven is populous as a City: If you desire to know the number of the Inhabitants of this City, S. John will tell you, *Revel. 7. 9.* that he saw in Spirit such a great company of blessed Saints (that no man was able to reckon them) gathered together of all kinds of Nations, people and tongues, which stood before the Throne of Almighty God, and of the Lamb, apparelled in white garments, and with Triumphant Palms in their hands, singing praise unto Almighty God. Hereunto doth that of the Prophet Daniel agree, *Dan. 7. 10. Thousand thousands ministered unto him, and ten thousand-*

times ten thousand, stood before him.

3. It is full of glorious riches as a City: It is said of *Tyre*, that the Merchants thereof were Princes; so all the Inhabitants of this City are Noble Personages, there is no one among them of base Lineage or extraction, forasmuch as they be all the Sons and Daughters of the Lord God Almighty, and inflated into a rich and glorious Inheritance.

4. It is a City compact, and at unity within it self: We must not think that the greatness of the number of these Citizens causeth any disorder among them; for there the multitude is no cause of confusion, but of greater order; there must needs be good agreement, there being none but God and good company there; there is no matter of discontent or discord among the Citizens; for these commonly arise about partition and division either of honors or offices; *here is ambition*: or else of goods or possessions; *here is covetousness*: Now neither of these shall ever come there; for heavens happy excess shall not be diminished, nor any whit impaired by reason of the multitude of sharers in it; for as *S. August.* tells

tells us, the glory of heaven shall be, *Tanta singulis, quanta omnibus*, such to every one in particular, as it shall be to all in common; and although there shall be *dispar gloria singulorum*, yet there shall be *communis letitia omnium*; they all live so lovingly together, that they are all as it were one heart, and one soul. All the Citizens of heaven live so harmoniously and peaceably together, that the very City it self is called *Jerusalem*, the Vision of Peace. Although all the Saints shall be like Christ in glory, yet one Saint will exceed another in glory. God will cloathe all his children alike, yet their garments shall be made proportionable to their stature; all the Saints shall be Vessels of Mercy, yet one Saint shall be a larger and a more capacious Vessel than another. Christ in his answer to that curious request of *Zebedees* wife, *Mat. 20. 23*. Granting that some shall sit at his right hand, and others at his left in his Kingdome, implieth, that there shall be degrees of glory, to some more, to others less; they a'l shall have the same glory and happiness, *Ratione objecti felicitatis & gloria non ratione participationis*: Id

regard of the object of happiness (God in Christ is the object of happiness) they shall all enjoy God; but in regard of the participation of the object, one may and shall see him more clearly than another. *In my Fathers house are many Mansions*, saith our Saviour. *Patris Domus*, the Fathers House is put for one and the same object of glory: *Pluralitas Mansionum*; there be many Mansions, that sheweth there are divers degrees of glory, saith *Aquinas*. This is his comparison; there is but one Center unto which all things tend, but some bodies are nearer than other bodies; so God in Christ is the Center of all our happiness (*Seneca* calleth God, *Anima Centrum*, the Center of the Soul.) But one Saint tendeth more neer to God than another; one shall partake more of glory than another, yet notwithstanding they shall be all full of glory and happiness, as Christ is; Christ will give to every Saint his measure of glory. *Danvers* saith well; the Saints in heaven shall want envy; one Saint shall not envy another Saints greater measure of glory, because they shall be all full of glory; and there shall be no want of whatsoever

Aquinas.

Seneca.

*Carent
omni in-
vidia, &
carent om-
ni rerum
ad beati-
tudinem
necessaria-
rum indi-
gentia.*
Danvers.

ever pertaineth to make a creature happy : Every Saint shall have and enjoy such fulness of happiness, that *nec plus quaret quam habebit ; nec minus habere se dolebit , quam habet :* He that hath the least measure of glory shall seek for no more, nor grieve that he hath so little.

5. The end of building Cities was, that people might be free from the fear of their Enemies abroad, and live quietly among themselves at home : Now this heavenly City is too high for any Adversary to approach to, and therefore free from being assaulted with any Forreign Enemy : There is no Enemy can shoot an arrow into this City, nor scale the walls, nor incamp against it, nor make any battery in it, nor set it on fire, nor so much as draw a line about it ; great is their peace, and nothing shall offend them.

6. It is a City in respect of its Government : A City is a Corporation of men enjoying the same priviledges, living under the same Government. Heaven is a City, saith St. *August.* whereof the holy Angels and Saints are the Citizens, the External Father the Temple, the Son the Brightness, the Holy

Holy Ghost the Love: How can it be ill in that City where God himself is the Governour, his will and pleasure the Law, and none but the good Angels and Saints the Inhabitants thereof? In this City God manifesteth himself gloriously, and ruleth immediately, not by outward compulsion, but by taking full possession of the soul and body of every Saint and Citizen; they esteeming it to be their glory and happiness to be subject to him fully, he ruling in love, and they obeying in love; he governing them as a Father, and they yeelding filial subjection to him.

CHAP. VIII.

NOW this City hath a high privilege above all other Cities, it is a continuing City. The Apostle gives the reason why it is a continuing City, because it is a *City which hath foundations, whose builder and maker is God,* Heb. 11. 10.

1. It hath foundations in the Plural number; it hath many foundations, firm and immoveable, foundations that cannot be shaken,

1. It

1. It is built upon the foundation of Gods eternal good will and pleasure to his people.

2. It is builded upon the foundation of Gods Election to eternal glory.

3. It is built upon the foundation of Christs Eternal Merits and Purchase.

4. It is built upon the foundation of Gods everlasting Covenant of Grace.

5. It is built upon the foundation of Gods great and faithful promises: Oh what a continuing City is heaven, that is founded upon such strong immovable rocks and mountains of love.

II. It is said, *Whose builder and maker is God.*] All other Cities are builded by mortal, corruptible, dying men: but this City is made and builded by the eternal and immortal God, who will uphold it by the word of his power for ever and ever; it is the place where he will dwell, where he will govern for ever. The Psalmist tells us, *God by his excellent wisdom made the heavens, Psa. 136, 5.* There is no tongue able to express the workmanship of that curious building: for if that work that appeareth outwardly to our mortal eyes be so goodly and glorious,

Caeli conditor est Deus, quoad formam naturae, & Artifex est, ius quoad formam gloriae.
Gorran in Heb. vid. Perrin. in Genes. & Polan. Syntagm. p. 274.
ous,

ous, what is there to be supposed of all the rest, that is there reserved for the sight of immortal eyes? And if certain works of mortal men are made here so beautiful and fightly, that they do even amaze the Spectators; what a work then must that be, that hath been wrought by the immediate hand of God himself, in that Magnificent House, that Royal Palace, that City of joy and comfort, which he hath built for the glory of his chosen Ones? This City therefore shall continue for ever, and they that are once in possession thereof, shall never be cast out of those Mansions, which God hath appointed them in this heavenly City.

CHAP. IX. Use I.

Use I.

THese things being so, let us not think our selves *Cosmopolita*, Citizens of the world, as the Heathen Philosophers did, but *Ouranopolita*, Burgeses of heaven, as all the faithful have done, and carry our selves as *S. Paul* professeth of himself, and all his fellow-believers, saying, *Our conversation is in heaven.* ΠΟΛΙΤΕΥΜΑ, our City.

City-like Conversation. *Phil. 3. 20.* *Nos ut
municipes
Caelorum
gerimus.
Beza in
Phil. 3. 20.*
We carry our selves as the free Deni-
zons and Inhabitants of Heaven; so
Beza renders it, in 2 words; as En-
glish Merchants or Citizens of London,
travelling in France, Spain, Italy, Ve-
nice, have their hearts and minds at
home with their Wives and Children,
where their friends and freedoms be;
so should we from these and the like
examples, learn to have heavenly minds
in our earthly Mansions, and to fix our
hearts and hopes upon our heavenly
City, even while we be finishing our
earthly Pilgrimage: The hopes of this
happiness sweetens our present discon-
tents; and there is not any holy Pil-
grim on earth, who takes not courage,
when he thinketh that after his tedious
Pilgrimage, he shall enjoy an endless
felicity in that heavenly City. What
was a station in the Wilderness among
Sands, and fiery Serpents, to a settled
abode in Canaan? What is an Inn
upon earth, to a mans own home in the
City of the great King? How should
every one of us hasten to this City, tra-
velling thither with all his might, and
longing to be there? Labour with a
spiritual eye to take an exact view of
this

this heavenly City, and of the beautiful order that is therein; walk about this Celestial *Sion* daily in thy Contemplations, go round about her, tell the Towers thereof, walk thorow all the streets and wayes therein, consider well the beauty and glory of this City, the nobleness and worthiness of the Inhabitants thereof; salute this sweet and pleasant Country, the Land of Immortality, the glory of all Lands, the Haven of Security, the House of Eternity, the Garden of never-fading Flowers, the Store-house of all Treasures, the Crown of the Blessed. Ah dear City! for thee have I sighed, after thee have I thirsted for a long time, for thee have I often wept and mourned, in thee have I a treasure more worth than the whole world, which all the world is not able to deprive me of. I have long sat weeping by the waters of *Babylon*, my Harp hangs upon the Willows, and is now silent; my mind now is all upon that heavenly City; Lord I am greatly desirous to be with thee: Thy Court and House, O Lord, is safe enough, and large enough, out of which all griefs and sorrows, all pains and dolours are
ba-

banished, where there is no place for fears and terrours, for diseases or death, but all is full of joy and pleasure. Happy are they who have passed their hard and wearisome time of Apprenticeship, and are now Freemen and Citizens in that joyful high and continuing City, the new *Jerusalem!*

CHAP. X. Use 2.

THE second use that I shall make of *Use 2.* this point, is that of the Apostle in my Text; seeing Heaven is a continuing City, let us therefore seek this City that is to come. You see by experience, that we are not to abide for ever in this world; neither are men, nor any creature of long continuance; your health, your strength, your life, your estate, your houses, your Lands, your City, your Country, are of no duration; your pains, your aches, your weakneses, your sicknesses, your Funerals frequently before your eyes, do preach that we are not to continue here. Oh then make it your work, your care, your business, your one thing necessary to seek after the heavenly City:
Will

Will ye have everlasting life? then seek after this City: will ye have happiness that shall continue for ever? then seek heaven: will ye have pleasures, riches, honours, mansions, that shall continue for ever, then seek this continuing City that is to come.

SECT. I.

Now seek after this heavenly City.

1. It supposeth a sense and apprehension that we have lost heaven: we were driven out of heaven, when we were driven out of Paradise; losing Communion with God we lost heaven: Sin hath made a wide Gulf between every son of *Adam* and heaven: now till men are under conviction of this loss, they will never seek after heaven. When the woman in the Parable was convinced of the loss of her goat, she made earnest and diligent search after it. The Psalmist tells us plainly, that men seek not God, because they understand not, they do not understand they have lost him, *Psal. 14. 3*. Many a poor creature never cometh to the knowledge of their loss of heaven, till they have lost both heaven and their souls
for

for ever; and their first entrance into hell, is the first tidings of their loss of heaven.

2. It implieth a trouble of mind for the loss of heaven: it is the fear of hell that puts men upon the diligent seeking after heaven; if men were not troubled for the loss of any thing, they would never seek after it: Let it go, say they, we care not for it: If a man be not troubled for the loss of a friends favour, he will never seek to regain it: This is one reason why so few seek heaven, because few are troubled at the loss of it. **O**h where is the man that sigheth and crieth out, woe is me, I am undone, for I have lost heaven, and am in danger of hell: I can lay no claim to heaven; but hell layes claim to me: Where is the man that is troubled in spirit, that he is without God, without Christ, without hope: therefore it is that this heavenly City is so little sought after: it is only the troubled spirit that is an heaven-seeking soul.

3. It supposeth a knowledge of the worth and necessity of the thing we seek for: No man will seek for a thing of no value; let it be, will men say, such a thing is not worth a seeking after,

ter, we can do well enough without it ; but when men are once convinced of the worth and necessity of a thing, which they cannot be without , they will earnestly seek after it : Now if there be any thing worth seeking for, it is this heavenly City : Who can be without heaven ? Is there any thing more precious than God ? Is there any possibility for our souls to be happy without enjoying God ? Is not eternal life of unspeakable worth ? What more precious in this world than life ? Is not life eternal in heaven most precious ? O who can suffer the pains of eternal death ? That man will never be perswaded to seek heaven , who never thinks it worth the having and enjoying.

4. It implies vehement desires of heaven : what a man desireth not, that he seeks not : earnest longings will put us upon seeking for every thing : in other things desires are not seekings ; but in spiritual things, earnest desires of God and heaven, are seekings of God and heaven : For , what are heavenly desires , but the reachings of the soul after heaven, pursuing after God ? O God, then art my God, early will I seek thee : my soul thirsteth for thee ;

my flesh longeth for thee; my soul followeth hard after thee, *Psa. 63. 1. 8.*

SECT. II.

In the second place I will shew you, wherein this seeking doth consist.

1. It consisteth in an earnest enquiry after the way to heaven. *Isai. 55. 6.*

Seek ye the Lord while he may be found; the word in the original signifies, *quarere interrogatione & verbis*, *Qui quaerit, vult scire, ac* to seek by words and interrogation; as *obtinere.* Lamb. in Plaut.

a wandering traveller will be enquiring of all he meeteth the way to such a City: So they who seek after this City that is to come, they will be very enquisitive about the way to heaven, very desirous to be directed in the right way. How did divers persons come to Christ, Good Master, what shall I do to inherit eternal life? What shall I do to be saved? O that my feet were directed into the wayes of thy testimonies, saith David: The greatest fear of holy men, is, lest they should be out of the way; therefore none more scrupulous and less confident than they; none fuller of holy doubts than they, and more frequently putting forth holy questions. Usually men are very confident that

that they are in the right way to heaven, therefore they never seek but ascer-
it : It vexeth them very much, when
they are put to the question; are ye
sure that ye are in the right way to hea-
ven? I know not any thing in all the
world, wherein the generality of men
are more contentedly cheated, than a-
bout their state of Grace, and their ti-
tle to Heaven, few there be who have a
care to buy gold tryed in the fire.

2. It consisteth in a diligent and in-
dustrious application of our selves to
the use of all appointed means leading
and directing us to this heavenly City.
He that diligently prayeth, diligently
seeketh heaven: he that diligently hear-
eth the Word, diligently seeketh hea-
ven: Hence in the New Testament the
Gospel is often called *the Kingdom of
Heaven*, and seeking God is frequent-
ly put for the worshipping of God:
Gods Ordinances are a *Jacobs Ladder*,
the top whereof reacheth to heaven,
though the foot thereof be on earth;
for by it we scale heaven. The Ministry
of the word are a light and a Lanthorn
to our steps, to guide our feet in the
way to heaven: God hath set up the
Ministry as way marks to direct Trav-
vellers

vellers in the right way: those that neglect Gods faithful Ministers, do neglect the seeking heaven. Take this rule or caution: when you come to Gods Ordinances, make heaven and salvation, and seeking God the end of your coming to them, *Psa. 42. 3. 2. My soul thirsteth for God, after the living God: when shall I come before God?* To enjoy God in his Ordinances, seek not so much the enjoyment of Ordinances, as of God in them.

3. It implies an application of ourselves to an holy and heavenly conversation: An holy life is the strait way which leadeth to heaven: heaven is the reward of an holy and heavenly Conversation; it is not every foul dog with his foul feet that shall tread upon the pure pavement of the New Jerusalem. He that doth not seek holiness, doth not seek heaven: heaven is to be sought for in an heavenly manner; heaven is a City hard to be won, the righteous wil scarcely be saved; hell is prepared for unholy persons, *from cares, without etc. dogs.*

4. It consisteth in a constant use of all means, all holy duties, without fainting or desisting, until you have found a title, and obtained a claim to heaven.

The

The woman in the Parable did not desist from seeking, till she had found her groat; and the Spouse in the *Canticles* never gave over seeking Christ, till she had found him whom her soul loved: He that is slothful in seeking, may never find heaven.

5. It consisteth in an early and timely seeking; begin to day while it is called to day: The greatest part of the world do but play with Religion, they think it an easie thing to be a Christian, and that to seek God and heaven is at the next door, and that they will be found at any time: No, no; the foolish Virgins lost heaven by seeking it too late: Many do eternally lose heaven by delay of seeking. I make no doubt, but all do desire heaven, nor do I make any question but all or most of us do purpose to set some time apart to seek heaven: Why then not presently? who knoweth what a day may bring forth? who knows how soon death may arrest him? heaven is not easily found, it is not gotten with a few words or faint wishes.

SECT.

SECT. III.

Consider, I beseech you, your continuance here is but short: By what elegant comparisons doth the Scripture set forth the shortness of mans life: it is but a vapour, saith *S. James*; it is but a dream, it is but the shadow of a dream, said an Heathen: It is as grass, or as a flower; it is as a tale, as a thought, as a bubble, it is but a Race, but as a Weavers Shuttle, but for a little moment; all which things are of a very short continuance. Have we not need then to day, while it is called to day, without delay to seek heaven, and life which continueth for evermore? But the misery of man is great upon him; because we flatter our selves with a kind of immortality: none so sick and weakly, but hopeth for a recovery, none so aged, but thinketh he shall live a while longer.

2. How long you shall continue here is uncertain; who knoweth when and how soon he shall depart hence? It may be to morrow, it may be this night, this hour, who can tell? We do not
M death

Mor. I.

death will come, therefore seek heaven. We have need to make haste; the time present is yours only, the time to come is uncertain, the time past is irrecoverably gone: who can tell what to morrow will bring forth? Peradventure death and damnation. -- The present time is thine only, this hour, this Sermon, this opportunity, this call from heaven, this very exhortation to seek heaven presently.

3. Or suppose our continuance upon earth to be long, even as long as *Methusaleh* continued; suppose thou hadst the Reign of Time in thy hands, and couldst slack the pace of Time at thy pleasure, yet there were no continuance for thee alwayes here, but die you must, and die you shall: But certainly you have not Time at your command; you cannot command the Sun of Time to stand still one moment, nor to go back fifteen degrees; time is irrecoverable if it be lost; Lost money may be recovered, but occasions neglected are irrecoverable, and will never return again.

4. Consider that properly we have no continuance here, because our lives do not stand at a stay, but like

we are continually going to our graves, as fast as the wings of Time can carry us: No motion more swift than that of the Sun; our lives do run away as swift as the Sun it self. The Sun (that is the measurer of time) once stood still in *Joshua's* daies, and returned ten degrees in *Hezekiah's* sickness, yet time it self ever past forward, and did never stand with the Suns standing, nor return with his returning.

5. Consider what is the reward of our neglect of seeking heaven; even an eternal abode in hell? For as heaven is a continuing City, so hell is a continuing Fiery Dungeon; these flames are of eternal continuance; these Chains of darkness are everlasting Chains; there is the Worm that never dies; the Fire that never goes out; there is everlasting destruction. *Isai. 30. 33. Tophet is ordained of old.* Hell is as old as sin; God made hell, as soon as the creature became sinful: He hath made it deep and large] here is the vastness of this prison: *it is large* enough to hold all wicked men and Angels: *it is deep*, there is the impossibility of escaping, of getting out of it; it is so deep, that it hath no bottom,

therefore it is called the Bottomless Pit : *the Pile thereof is fire and much wood* ; there is the super-abundance of punishment, and the extremity of torment ; *and the breath of the Lord, like a river of brimstone doth kindle it.* Here is the Eternity of torment, while God breathes, the fire of hell shall burn. Now if you will escape hell, seek heaven while you may find it : we are all hastening to a continuing City, or to a continuing prison, to an everlasting heaven, or an everlasting hell : this glorious City, and that burning Prison, will shortly divide the whole world of men and women between them : beware of too earnest seeking riches, they have wings, and will flee away from you ; seek not houses and Lands, for they will not abide for ever ; let not your inward thought be, that your houses shall continue for ever, and your dwelling places to all Generations : Go to Christ, walk in heavens way, get an entrance into that everlasting Kingdome, for that and that only is the continuing City.

Psa. 49. 11

Now my Brethren, up and be doing ; seek ye first the Kingdome of God, seek heaven first of all ; it is worth

worth finding, worth enjoying, it will make amends for all your toil and labour; heavenly seeking is a comfortable kind of life, there is no comfort like that which is to be found in seeking heaven: What comfort will it yeeld to a Christian in the hour of death, who can say, I have sought, and I have found heaven? and what horreur will it be to a dying sinner that hath neglected to seek after heaven, when he shall cry out, O I have lost heaven, because I neglected to seek after it, I might have found it, had I sought it: Oh what a fool was I, so willingly to deprive my self of this endless glory for a few stinking lusts, and perishing vanities! Oh what a mad man was I to bereave my self of a room in this City of Pearl, for a few carnal and momentary delights! Oh what Bedlams are they, and Beasts in humane shape, who for a little transitory trash, do shut themselves out of these everlasting habitations! What intollerable Sorts and senseless wretches are all such who wilfully bar themselves out of this Palace of everlasting pleasure, for the short fruition of worldly trifles? Therefore as the *Rabbin* said to his Scholars, so

say I to you; *Tempus breve, opus multum, operarii pigri, pater familias urget.* We have a great work in hand, viz. our salvation, we have a short time to do that great work in, viz. this present life; we are slow workers in the work, and God earnestly calls upon us to give all diligence to work out our salvation: All that is here is condemned to die, and to pass away like a Snow-ball before a Summer-Sun; labour to wean your hearts from the breasts of this fading world, and do not make it your Patrimony; carry your selves like the Heirs of heaven, let the moveables go, and fasten your hold upon that immortal, incorruptible heritage that fadeth not away: Consider well that our great Master, Eternity, and Judgement; and the last reckoning will be upon us after a few moments, and there will shortly be a Proclamation by one standing in the Clouds, that time shall be no more; this worlds span-length of time is now drawn to less than half an inch; and even to the point of the evening of the day of this old and grey-haired world, then a sight of him that is invisible will obscure and darken all the glory of this world:

world: Oh mend your pace, and go on more swiftly towards your heavenly City; you have need to make haste, because the inch of your life that remaineth will quickly slip away.

FINIS.

*Books to be sold by Thomas Parkhurst,
at the Golden Bible on London-Bridge.*

THese six Treatises next following, were written by Mr. George Swinnack.

1. *The Christian mans Calling; or, a Treatise of making Religion ones business, in Religious Duties, Natural Actions, his Particular Vocation, his Family Directions, and his own Recreation; to be read in Families for their Instruction and Edification. The First Parr.*

2. *Likewise a Second Parr; wherein Christians are directed to perform their Duties, as Husbands and Wives, Parents and Children, Masters and Servants, in the Conditions of prosperity and adversity.*

3 The

3. The Third and last Part of thew
Christian mans Calling; wherein the
Christian is directed how to make Re-
ligion his business, in his *Dealings* with
all Men, in the *Choice* of his *Compani-*
ons, in his *Carriage* in good Company,
in bad Company, in *Solitariness*, or
when he is *Alone*, on a *Week-day*, from
Morning to Night, in *Visiting the Sick*,
on a *Dying-bed*; as also the *Means*
how a Christian may do this, and some
Motives to it.

4. The Door of Salvation Opened,
by the Key of Regeneration,

5. Heaven and Hell Epitomized;
and the True Christian Characterized.

6. The Fading of the Flesh, and the
Flourishing of Faith; or, One cast for E-
ternity, with the only way to throw it
well; All these by George Swinnoek,
M.A.

A Wedding Ring fit for the finger; toge-
ther with the non-such Professor, by W. Secker.

Joh. Am. Comenii schola, Ludus seu Ency-
clapedia viva, &c. Janus Linguarum praxis
Comica.

The Godly Mans Ark, in five Sermons;
with Mrs. Moors Evidences for Heaven; by
Ed. Calamy.

A Practical Discourse of prayer, wherein is
handled the nature and duty of prayer; by
T. Cobber.

